An acte for the vniformitie

of Common prayer, and ſeruice in the Churche, and adminiſtration of the Sacramentes.



Where at the death of our late ſouereigne Lorde King Edward the firt, there remayned one vniforme order of common ſeruice and prayer, and of the adminiſtration of Sacramentes, Rites, and Ceremonies in the Churche of England, which was ſet forth in one booke, entituled, The booke of common prayer, and adminiſtration of Sacramentes, and other Rites and ceremonies in the Churche of Englande, aucthorized by acte of Parliament, holden in the fyfth and ſixth yeeres of our ſayd late ſoueraigne Lord kyng Edwarde the ſixth, entituled, An acte for the vniformitie of common prayer, and adminiſtration of the Sacramentes: the which was repealed and taken away by acte of Parliament, in the firſt yeere of the raigne of our late ſoueraigne Lady Queene Marie, to the great decay of the due honour of God, and diſcomfort to the profeſſours of the trueth of Chriſtes religion.

Be it therefore enacted by the aucthoritie of this preſent Parliament, that the ſayde eſtatute of repeale, and euery thyng therein contayned, onely concernyng the ſayde booke, and the ſeruice, adminiſtration of Sacramentes, Rites, and Ceremonies, contayned or appoynted in, or by the ſaide booke, ſhalbe voyde and of none effect, from and after the feaſt of the Natiuitie of ſaint John Baptiſt next commyng. And that the ſayde booke, with the order of ſeruice, and of the adminiſtration of Sacramentes, Rites, and Ceremonies, with the alteration and additions therein added, and appoynted by this ſtatute, ſhall ſtande, and be from and after the ſayde feaſt of the Natiuitie of ſaint John Baptiſt, in full force and effect, accordyng to the tenour and effect of this eſtatute: any thyng in the aforeſayde ſtatute of repeale to the contrary notwithſtandyng.

And further be it enacted by the Queenes hyghnelle, with the aſſent of the Lordes and commons in this preſent Parliament aſſembled, and by the aucthoritie of the ſame, that all and ſinguler miniſters, in any Cathedrall or pariſhe Churche, or other place, within this realme of England, Wales, and the marches of the ſame, or other the Queenes dominions, ſhall from and after the feaſt of the Natiuitie of ſaint John Baptiſt next commyng, be bounden to ſay and vſe the Mattins, Euenſong, celebration of the Lordes Supper, and adminiſtration of eache of the Sacramentes, and all theyr Common and open prayer, in ſuch order and fourme as is mentioned in the ſayde booke, ſo aucthorized by Parliament

Y 60-581

An acte for the vniformitie

liament in the sayde fyfth and sixth yeere of the raigne of King Edwarde the sixth, with one alteration or addition of certayne Lessons to be vsed on euery Sunday in the yeere, and the fourme of the Letanie altered and corrected, and two sentences onely added in the deliuerie of the Sacramente to the communicantes, and none other, or otherwyse. And that yf any maner of Parson, Vicar, or other what soeuer minister, that ought or shoulde syng or say Common prayer mentioned in the sayde booke, or minister the Sacramentes, from and after the feast of the Natiuitie of Saint John Baptist next comming, refuse to vse the sayde Common prayers, or to minister the Sacramentes in suche Cathedrall or Parishe Churche, or other places, as he shoulde vse to minister the same, in suche order and fourme as they be mentioned and set foorth in the sayde booke, or shall wylfully or obstinately (standyng in the same) vse any other Rite, Ceremonie, Order, Fourme, or manner of celebratyng of the Lordes supper openly or priuilie, or Mattens, Euensong, administration of the Sacramentes, or other open prayers, then is mentioned and set foorth in the saide booke (Open prayer in and throughout this Acte, is ment that prayer which is for other to come vnto or heare, eyther in common Churches, or priuate Chappels, or Oratories, commonly called the seruice of the Churche) or shall preache, declare, or speake any thyng in the derogation, or deprauing of the sayde booke, or any thyng therein contayned, or of any part thereof, and shalbe thereof lawfully conuicted, accordyng to the lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the facte: shall loose and forfaite to the Queenes highnesse, her heyres and successours, for his fyrst offence, the profite of all his spirituall benefices or promotions, commyng or arysing in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe monethes, without bayle or mayneprysse. And yf any suche person, once conuict of any offence concernyng the premises, shall after his fyrst conuiction eftsones offende, and be thereof in fourme aforesayde lawfully conuicte: that then the same person shall for his seconde offence suffer imprisonment by the space of one whole yeere, and also shall therefore be depriued ipso facto of all his spirituall promotions. And that it shalbe lawfull to all patrones or donors of all and singuler the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offendyng were dead. And that yf any suche person or persons, after he shalbe twyse conuicted in fourme aforesayde, shall offende agaynst any of the premisses the thyrde tyme, and shalbe thereof in fourme aforesayde lawfully conuicted: that then the person so offendyng, and conuicted the thyrde tyme, shalbe depriued ipso facto of all his spirituall promotions, and also shall suffer imprisonment duryng his life.

And yf the person that shall offende and be conuicte in fourme aforesayde, concernyng any of the premisses, shall not be beneficed, nor haue

any

any ſpirituall promotion: that then the ſame perſon ſo offending and conuict, ſhall for the fyrſt offence ſuffer impriſonment duryng one whole yeere next after his ſayde conuiction, without bayle or mayneprise. And if any ſuch perſon not hauing any ſpiritual promotion, after his fyrſt conuiction, ſhal eftſoones offende in any thyng concerning the premiſſes, and ſhall in fourme aforeſayd be thereof lawfully conuicted: that then the ſame perſon ſhal for his ſeconde offence ſuffer impriſonment duryng his lyfe.

And it is ordeyned and enacted by the aucthoritie aforeſayde, that if any perſon or perſon whatſoeuer, after the ſayd feaſt of the Natiuitie of Saint John Baptiſt next comming, ſhall in any Enterludes, Playes, Songues, Rymes, or by other open woordes, declare or ſpeake any thyng in the derogation, deprauyng, or deſpyſing of the ſame booke, or of any thing therein conteyned, or any part thereof, or ſhal by open fact, deede, or by open threatnynges, compell, or cauſe, or otherwiſe procure, or maynteyne any Parſon, Vicar, or other Miniſter, in any Cathedral or Pariſhe Church, or in Chappell, or in any other place, to ſyng or ſay any Common and open prayer, or to miniſter any Sacrament, otherwyſe or in any other manner and fourme then is mentioned in the ſayde booke, or that by any of the ſayd meanes, ſhall vnlawfully interrupt or let any Parſon, Vicar, or other Miniſter, in any Cathedral or Pariſhe Churche, Chappel, or any other place, to ſyng or ſay common and open prayer, or to Miniſter the Sacramentes, or any of them, in ſuche maner and fourme as is mentioned in the ſayde booke: that then euery ſuche perſon beyng thereof lawfully conuicted in fourme aboueſayde, ſhall forfeyte to the Queene our Soueraigne Lady, her heyres, and ſucceſſours, for the fyrſt offence an hundred markes. And if any perſon or perſons, beyng once conuict of any ſuch offence, eftſoones offende agaynſt any of the laſt recited offences, and ſhall in fourme aforeſayd be thereof lawfully conuict: that then the ſame perſon ſo offendyng and conuict, ſhal for the ſecond offence forfeyte to the Queene our Soueraigne Lady, her heyres, and ſucceſſours, foure hundred markes. And if any perſon, after he, in fourme aforeſayd, ſhal haue ben twiſe conuict of any offence concerning any of the laſt recited offences, ſhal offende the thyrde tyme, and be thereof in fourme aboueſayde lawfully conuict: that then euery perſon ſo offendyng and conuict, ſhal for his thirde offence, forfeyte to our Soueraigue Lady the Queene, all his goodes and cattelles, and ſhal ſuffer impriſonment duryng his lyfe. And if any perſon or perſons, that for his firſt offence concerning the premiſſes, ſhalbe conuict in fourme aforeſayde, doo not pay the ſumme to be payed by vertue of his conuiction, in ſuch maner and fourme as the ſame ought to be payed, within fiue weekes next after his conuiction: that then euery perſon ſo conuict, and ſo not paying the ſame, ſhall for the ſame fyrſt offence, in ſteade of the ſayd ſumme, ſuffer impriſonment by the ſpace of fiue monethes, without bayle or mayneprise. And yf any perſon or perſons that for his ſeconde offence concernyng the premiſſes, ſhalbe conuict in fourme aforeſayde, doo not pay the ſayd ſumme to be payde by vertue of his conuiction and this eſtatute, in ſuche maner

and fourme as the same ought to be payde, within sixe weekes next after his sayde seconde conuiction: that then euery person so conuicted and not so paying the same, shal for the same seconde offence, in the steede of the sayd summe, suffer imprisonment duryng twelue monethes, without bayle or mayneprysse. And that from and after the sayde feast of the Natiuitie of Saint John Baptist next commyng, all and euery person and persons, inhabiting within this Realme, or any other the Queenes Maiesties dominions, shal diligently and faythfully, hauyng no lawfull or reasonable excuse to be absent, endeuour them selues to resort to theyr Parishe Churche or Chappel accustomed, or vppon reasonable let thereof, to some vsuall place where common prayer and suche seruice of God shalbe vsed in suche tyme of let, vpon euery Sunday, and other dayes ordeyned and vsed to be kept as Holy dayes: and then and there to abide orderly and soberly, duryng the tyme of common prayer, preachynges, or other seruice of GOD there to be vsed and ministred, vppon payne of punishment by the censures of the Churche: and also vppon payne that euery person so offendyng, shall forfeyte for euery suche offence .xii.d. to be leuyed by the Churche Wardens of the Parishe, where suche offence shalbe doone, to the vse of the poore of the same Parishe, of the goodes, landes, and tenementes, of such offendour, by way of distresse. And for due execution hereof, the Queenes most excellent Maiestie, the Lordes Temporall, and all the Commons in this present Parliament assembled, doeth in Gods name earnestly require and charge al the Archbyshoppes, Byshoppes, and other Ordinaries, that they shall endeuoure them selues to the vttermost of theyr knowledges, that the due and true execution hereof, may be hadde throughout their Diocesse and charges, as they wyl answeare before GOD, for suche euylles and plagues wherewith almightie GOD may iustly punyshe his people for neglecting his good and wholesome lawe. And for the auctoritie in this behalfe, be it further enacted by the auctoritie aforesayde, that al and singuler the same Archbishoppes, Byshoppes, and al other their officers, exercising Ecclesiastical iurisdiction, as wel in place exempt, as not exempt, within their Diocesse, shal haue ful power and auctoritie by this act, to reforme, correct, and punishe by Censures of the Churche, all and singuler persons, whiche shall offende within any their iurisdictions or Diocesse, after the sayde feast of the Natiuitie of Saint John Baptist next commyng, agaynst this act and statute: Any other lawe, statute, priuiledge, libertie, or prouision heretofore made, had, or suffered to the contrarie, notwithstanding.

And it is ordeyned and enacted by the auctoritie aforesayde, that al and euery Justices of Oyer and Determiner, or Justices of Assise, shal haue ful power and auctoritie in euery of their open and generall Sessions, to enquire, heare, and determine all, and all maner of offences that shalbe committed or doone contrarie to any article conteyned in this present acte, within the limittes of the Commission to them directed, and to make processe for the execution of the same, as they may doo agaynst any person

being

beyng indited before them of trespasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforesayd, that al and euery Archbishop and Bishop, shal or may at al time and times at his libertie and pleasure, ioyne and associate hym selfe, by vertue of this act, to the sayde Justices of Oyer and Determiner, or to the sayde Justices of Assise, at euery of the sayde open and general Sessions to be holden in any place within his Diocesse, for and to the inquyrie, hearing, and determining of the offences aforesayde.

Prouided also, and be it enacted by the authoritie aforesayde, that the bookes concernyng the sayde seruices, shal at the costes and charges of the Parishioners of euery Parishe and Cathedral Churche, be atteyned and gotten before the sayde feast of the Natiuitie of saint John Baptist next folowyng: and that all suche Paryshes and Cathedral Churches, or other places where the sayde bookes shalbe atteyned and gotten before the sayde feast of the Natiuitie of saint John Baptist, shal within three weekes next after the sayde bookes so atteyned and gotten, vse the sayde seruice, and put the same in vre accordyng to this act.

And be it further enacted by the authoritie aforesayde, that no person or persons shalbe at any tyme hereafter impeached, or otherwise molested, of, or for any of the offences aboue mentioned, hereafter to be committed or done contrary to this acte, vnlesse he or they so offendyng, be thereof indited at the next generall Sessions to be holden before any suche Justices of Oyer and Determiner, or Justices of assise, next after any offence committed or doone contrary to the tenour of this act.

Prouided alwayes, and be it ordeyned and enacted by the authoritie aforesayde, that al and singuler Lordes of the Parliament, for the thyrde offence aboue mentioned, shalbe tried by theyr Peeres.

Prouided also, and be it ordeyned and enacted by the authoritie aforesayde, that the Maior of London, and all other Maiors, Bayliffes, and other head officers, of al and singuler Cities, Boroughes, & Townes corporate, within this Realme, Wales, and the Marches of the same, to the whiche Justices of Assise doo not commonly repayre, shal haue ful power and authoritie by vertue of this act, to enquyre, heare, and determine the offences aboue sayde, and euery of them, yeerely within .xv. dayes after the feastes of Easter and saint Michael the archangel, in like maner & fourme as Justices of Assise, and Oyer and Determiner may doo.

Prouided alwayes, and be it ordeyned and enacted by the authoritie aforesayde, that all and singuler Archbyshops and Byshoppes, and euery of theyr Chauncellours, Commissaries, Archdeacons, and other Ordinaries, hauyng any peculiar Ecclesiasticall iurisdiction, shal haue full power and authoritie, by vertue of this act, as wel to enquyre in their visitation, synodes, or els where within their iurisdiction, at any other tyme and place, to take accusations and informations of al & euery the things aboue mentioned, doone, committed, or perpetrated within the limittes of theyr iurisdiction and authoritie, and to punishe the same by admonition, excommunication, sequestration, or depriuation, and other Censures and processes, in lyke fourme as heretofore hath been vsed in lyke cases by the

Queenes Ecclesiastical lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offendyng in the premisses, shal for the offence first receyue punishment of the ordinarie, hauyng a testimonial thereof vnder the sayd Ordinaries seale, shal not for the same offence eftsoones be conuicted before the Justices: And lykewyse receyuyng for the sayd fyrst offence punishment by the Justices, he shal not for the same offence eftsoones receyue punishment of the Ordinarie: any thyng conteyned in this act to the contrary, notwithstanding.

Prouided alwayes, & be it enacted, that such ornamentes of the Church, and of the ministers thereof, shalbe reteyned, and be in vse, as was in this Churche of Englande by the auctoritie of Parliament in the second yeere of the raigne of kyng Edwarde the sixth, vntyll other order shalbe therein taken by auctoritie of the Queenes Maiestie, with the aduise of her Commissioners, appoynted and auctorised vnder the great seale of Englande, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or rites of the Churche, by the misusyng of the orders appoynted in this booke: the Queenes Maiestie may by the lyke aduise of the sayde Commissioners, or Metropolitane, ordeyne and publishe such farther Ceremonies or Rites, as may be most for the aduauncement of Gods glory, the edifiyng of his Church, and the due reuerence of Christes holy mysteries and Sacramentes.

And be it further enacted by the auctoritie aforesayde, that all lawes, statutes, and ordinaunces, wherein or whereby any other seruice, administration of Sacramentes, or Common prayer is limitted, established, or set foorth to be vsed within this Realme, or any other the Queenes dominions and countreyes, shall from hencefoorth vtterly be voyde, and of none effect.

(.*.)

The Preface.



There was neuer any thyng by the wit of man ſo well deuiſed, or ſo ſure eſtabliſhed, which in continuance of time hath not ben corrupted: as (among other things) it may playnely appeare by the common prayers in the Churche, commonly called diuine ſeruice. The firſt original and ground whereof, yf a man woulde ſearche out by the auncient fathers, he ſhal finde that the ſame was not ordeyned but of a good purpoſe, and for a great aduauncement of godlineſſe. For they ſo ordered the matter, that al the whole Bible (or the greateſt part thereof) ſhoulde be read ouer once in the yeere, entendyng thereby that the Cleargie, and ſpecially ſuche as were Miniſters of the congregation, ſhoulde (by often readyng and meditation of Gods worde) be ſtyrred vp to godlineſſe them ſelues, and be more able to exhort other by wholeſome doctrine, and to confute them that were aduerſaries to the trueth. And further, that the people (by dayly hearyng of holy Scripture read in the Churche) ſhoulde continually profite more and more in the knowledge of GOD, and be the more inflamed with the loue of his true religion. But theſe many yeres paſſed, this godly and decent order of the auncient fathers, hath been ſo altered, broken, and neglected, by plantyng in vncertayne Stories, Legendes, Reſpondes, Verſes, vayne Repetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begunne, before three or foure Chapters were read out, al the reſt were vnread. And in this ſort the booke of Eſai was begunne in Aduent, and the booke of Geneſis in Septuageſima: but they were onely begunne, and neuer read through. After like ſort were other bookes of holy Scripture vſed. And moreouer, whereas Saint Paul woulde haue ſuche language ſpoken to the people in the Churche, as they might vnderſtande, and haue profite by hearyng the ſame: the ſeruice in this Churche of Englande (theſe many yeeres) hath been read in Latine to the people, whiche they vnderſtoode not: ſo that they haue hearde with theyr eares onely, and their hart, ſpirite, and mynde, haue not been edified thereby. And furthermore, notwithſtandyng that the auncient fathers haue diuided the Pſalmes into ſeuen portions, whereof euery one was called a Nocturne: nowe of late tyme a fewe of them hath been dayly ſayde, and oft repeated, and the reſt vtterly omitted. Moreouer, the number and hardneſſe of the rules called the Pye, and the manifolde chaungynges of the ſeruice, was the cauſe, that to turne the booke onely was ſo harde and intricate a matter, that many times there was more buſineſſe to finde out what ſhould be read, then to reade it when it was founde out.

Theſe inconueniences therefore conſydered, here is ſet forth ſuch an order, whereby the ſame ſhalbe redreſſed. And for a readineſſe in this matter,

here

here is drawen out a Kalender for that purpoſe, whiche is playne and eaſie to be vnderſtanded, wherein (ſo muche as may be) the reading of holy ſcriptures is ſo ſet foorth, that all thynges ſhalbe done in order, without breakyng one peece from another. For this cauſe be cut of Anthemes, Reſpondes, Inuitatories, and ſuche like thynges, as did breake the continuall courſe of the reading of the ſcripture. Yet becauſe there is no remedie, but that of neceſſitie there muſt be ſome rules: therefore certayne rules are here ſet foorth, whiche as they be fewe in number, ſo they be playne and eaſie to be vnderſtanded. So that here you haue an order for prayer (as touchyng the reading of holy ſcripture) much agreeable to the minde and purpoſe of the olde fathers, and a great deale more profitable and commodious then that which of late was vſed. It is more profitable, becauſe here are left out many thinges, whereof ſome be vntrue, ſome vncertayne, ſome vayne and ſuperſtitious, and is ordeyned nothing to be read but the very pure word of God, the holy ſcriptures, or that which is euidently grounded vpon the ſame, and that in ſuch in language and order, as is moſt eaſie and playne for the vnderſtandyng both of the readers and hearers. It is alſo more commodious, both for the ſhortneſſe thereof, and for the playneneſſe of the order, and for that the rules be fewe and eaſie. Furthermore by this order, the Curates ſhall neede none other bookes for theyr publique ſeruice, but this booke and the Bible. By the meanes whereof the people ſhal not be at ſo great charges for bookes, as in times paſt they haue been.

And where heretofore there hath been great diuerſitie in ſaying and ſyngyng in Churches within this Realme, ſome folowyng Saliſburie vſe, ſome Herforde vſe, & ſome the vſe of Bangor, ſome of Yorke, ſome of Lincolne: Nowe from hencefoorth all the whole Realme ſhal haue but one vſe. And if any wyl iudge this way more payneful, becauſe that all thynges muſt be read vppon the booke, whereas before, by the reaſon of ſo often repetition they coulde ſay many thynges by hart: yf thoſe men wyl weygh theyr labour, with the profite and knowledge whiche dayly they ſhal obteyne by reading vpon the booke, they wyl not refuſe the payne, in conſyderation of the great profite that ſhal enſue thereof.

And for as much as nothing can almoſt be ſo playnly ſet forth, but doubtes may ryſe in the vſe and practiſing of the ſame: To appeaſe al ſuch diuerſitie (if any ariſe) and for the reſolution of al doubtes concernyng the maner howe to vnderſtande, do, and execute the things conteyned in this booke: The parties that ſo doubt, or diuerſly take any thing, ſhal alway reſort to the Biſhop of the Dioceſſe, who by his diſcretion ſhal take order for the quieting & appeaſing of the ſame, ſo that the ſame order be not contrarie to any thing conteyned in this booke. And yf the Byſhop of the Dioceſſe be in doubt, then he may ſende for the reſolution thereof vnto the Archbyſhop.

Though it be appoynted in the afore written Preface, that al thynges ſhal be read and ſong in the Churche in the Engliſhe tongue, to the end that the congregation may be thereby edified: yet it is not meant, bnt when men ſay

Motnyng

The Preface.

Mornyng and Euenyng prayer priuately, they may ſay the ſame in any language that they them ſelues doo vnderſtande.

And al Prieſtes and Deacons ſhalbe bounde to ſay dayly the Morning and Euening prayer, either priuately or openly, except they be let by preaching, ſtudiyng of diuinitie, or by ſome other vrgent cauſe.

And the Curate that miniſtreth in euery pariſhe Churche or Chappell, being at home, and not beyng otherwiſe reaſonablie letted, ſhal ſay the ſame in the Pariſhe Churche or Chappel where he miniſtreth, and ſhal toule a Bel thereto, a conuenient time before he begin, that ſuche as be diſpoſed, may come to heare Gods woorde, and to pray with hym.

Of

Of Ceremonies, why

some be abolished, and some reteyned.

OF suche Ceremonies as be vsed in the Churche, haue had their beginning by the institution of man: some at the fyrst were of godly entent and purpose deuised, and yet at length turned to vanitie and superstition: some entred into the Churche by vndiscrete deuotion, and suche a zeale as was without knowledge, and for because they were wynked at in the begynnyng, they grewe dayly to more and more abuses, whiche not onely for theyr vnprofitablenesse, but also because they haue muche blynded the people, and obscured the glorie of God, are worthie to be cut away, and cleane reiected. Other there be, whiche although they haue been deuised by man, yet it is thought good to reserue them styl, as wel for a decent order in the Churche (for the which they were fyrst deuised) as because they parteyne to edification, whereunto all thinges doone in the Churche (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremonie (in it selfe consydered) is but a smal thyng: yet the wilfull and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all thynges be doone among you (sayth saint Paul) in a seemely and due order. The appoyntment of the which order, parteyneth not to priuate men: therefore no man ought to take in hande, nor presume to appoynt or aulter any publique or common order in Christes Churche, except he be lawfully called and aucthorized thereunto.

And whereas in this our tyme, the myndes of men are so diuers, that some thinke it a great matter of conscience, to depart from a peece of the least of their Ceremonies (they be so addicted to their olde customes) and agayne on the other syde, some be so newe fangled, that they would innouate all thyng, and so despise the olde, that nothyng can lyke them but that is newe: It was thought expedient, not so much to haue respect how to please and satisfie eyther of these parties, as howe to please God, and profite them both. And yet lest any man shoulde be offended (whom good reason might satisfie) here be certayne causes rendered, why some of the accustomed Ceremonies be put away, and some reteyned and kept styl.

Some are put away, because the great excesse and multitude of them hath so encreased in these latter dayes, that the burden of them was intollerable, whereof Saint Augustine in his tyme complayned, that they were growen to suche a number, that the state of Christian people was in woorse case (concernyng that matter) then were the Iewes. And

he

he counselled, that suche yoke and burden should be taken away, as tyme would serue quietly to doo it.

But what woulde saint Augustine haue sayde, yf he had seene the ceremonies of late dayes vsed among vs? whereunto the multitude vsed in his tyme was not to be compared. This our excessiue multitude of ceremonies was so great, and many of them so darke, that they dyd more confounde and darken, then declare and set foorth Christes benefites vnto vs.

And beſydes this, Christes Gospel is not a ceremoniall lawe (as muche of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the freedome of the spirite, beyng content only with those ceremonies, whiche do serue to a decent order, and godly discipline, and suche as be apt to styre vp the dul mynde of man to the remembraunce of his duetie to GOD, by some notable and speciall signification, whereby he myght be edified.

Furthermore, the most wayghtie cause of the abolishment of certayne ceremonies was, that they were so farre abused, partly by the superstitious blyndnesse of the rude and vnlearned, and partly by the vnsaciable auarice of suche as sought more theyr owne lucre, then the glory of God, that the abuses could not well be taken away, the thyng remaynyng styll. But nowe as concernyng those persons, whiche peraduenture wyll be offended, for that some of the olde ceremonies are retayned styll: yf they consyder, that without some ceremonies it is not possible to keepe any order, or quiet discipline in the Churche, they shall easyly perceyue iust cause to reforme theyr iudgementes. And yf they thynke muche that any of the olde doo remayne, and woulde rather haue all deuised a newe: Then such men grauntyng some ceremonies conuenient to be hadde, surely where the olde may be well vsed, there they can not reasonably reproue the olde, only for theyr age, without bewrayng of theyr owne follie. For in suche a case, they ought rather to haue reuerence vnto them for theyr antiquitie, yf they wyll declare them selues to be more studious of vnitie and concorde, then of innouations and newe fangleneſſe, whiche (as muche as may be, with the true settyng foorth of Christes religion) is alwayes to be eschewed. Furthermore, suche shall haue no iust cause with the ceremonies reserued to be offended. For as those be taken away whiche were most abused, and dyd burden mens consciences without any cause: so the other that remayne, are retayned for a discipline and order, whiche (vppon iust causes) may be altered and chaunged, and therefore are not to be esteemed equall with Gods lawe. And moreouer, they be neyther darke nor dumbe ceremonies, but are so set foorth, that euery man may vnderstande what they doo meane, and to what vse they doo serue. So that it is not lyke, that they in tyme to come, shoulde be abused as the other haue been. And in

these

these our doinges, we condemne no other nations, nor prescribe any thing, but to our owne people onely. For we thinke it conuenient, that euery countrey shoulde vse suche ceremonies, as they shal thinke best, to the setting foorth of Gods honour and glorie, and to the reduſing of the people to a most perfect and godly liuing, without errour or superstition: And that they should put away other thinges, which from time to time they perceiue to be most abused, as in mens ordinances it often chaunceth diuersly, in diuers countreys.

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The order how the reſt of holy Scripture, beſide the Pſalter is appoynted to be read.

THE olde Teſtament is appoynted for the fyrſt Leſſons at Mornyng and Euenyng prayer, and ſhalbe read through euery yeere once, excepte certayne Bookes and Chapters which be leaſt edifying, and myght beſt be ſpared, and therefore be leaft vnread.

The newe Teſtament is appoynted for the ſecond Leſſons at Mornyng and Euenyng prayer, and ſhalbe read ouer orderly euery yeere thryſe, beſide the Epiſtles and Goſpels: Except the Apocalips, out of the which there be onely certayne Leſſons appoynted vpon diuers proper feaſtes.

And to knowe what Leſſons ſhalbe read euery day: Finde the day of the Moneth in the Kalender folowyng, and there ye ſhal perceiue the Bookes and Chapters that ſhalbe read for the Leſſons both at Mornyng and Euenyng prayer.

And here is to be noted, that when ſo euer there be any proper Pſalmes or Leſſons appoynted for the Sundayes, or for any feaſt moueable or vnmoueable: Then the Pſalmes and Leſſons appoynted in the Kalender, ſhalbe omitted for that time.

Ye muſt note alſo that the Collect, Epiſtle, and Goſpel appoynted for the Sunday, ſhall ſerue all the weeke after, except there fall ſome feaſt that hath his proper.

When the yeeres of our Lorde may be diuided into foure euen partes, whiche is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the .xxiii. day of Februarie, ſhalbe read agayne the day folowyng, except it be Sunday, which hath proper Leſſons of the olde Teſtament appoynted in the Table ſeruing to that purpoſe.

Alſo, where ſo euer the beginning of any Leſſon, Epiſtle, or Goſpel, is not expreſſed: there ye muſt beginne at the beginnyng of the Chapter.

And where ſo euer is not expreſſed howe farre ſhalbe read: there ſhall you reade to the ende of the Chapter.

Item, ſo oft as the fyrſt Chapter of Saint Matthie is read eyther for Leſſon or Goſpel, ye ſhall beginne the ſame at: The birth of Ieſus Chriſte was on this wyſe, &c And the third Chapter of Saint Lukes Goſpel ſhalbe read vnto: So that he was ſuppoſed to be the ſonne of Ioſeph.

Proper Lessons to be read for the

fyrst Lessons, both at Mornyng and Euenyng prayer on the Sundayes throughout the yeere, and for *some also the second Lessons.*

	Mattens.	Euensong.
Sundayes of Aduent.		
The fyrst.	Esai. i.	Esai. ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
Sundayes after Christmas.		
The fyrst.	xxxvii.	xxxviii.
ii.	xli.	xliii.
Sundayes after the Epiphanie.		
The fyrst.	xliiii.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
Septuagesi.	Gene. i.	Gene. ii.
Sexagesima.	iii.	vi.
Quinquage.	ix.	xii.

Lent.	Mattens.	Euensong.
i. Sunday.	Gene. xix.	Gene. xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlii.
iiii.	xliii.	xlv.
v.	Exod. iii.	Exod. v.
vi.	ix.	x.
Easter day.		
i. Lesson.	Exod. xii.	Exod. xiiii.
ii. Lesson.	Rom. vi.	Actes. ii.
Sundayes after Easter.		
The fyrst.	Num. xvi.	Num. xxii.
ii.	xxiii.	xxv.
iii.	Deut. iiii.	Deut. v.
iiii	vi.	vii.
v.	viii.	ix.
Sunday after Assention day.	Deut. xii.	Deut. xiii
VVhitsunday.		
i. Lesson.	Deut. xvi.	Wysdome. i.
ii. Lesson.	Actes. x. Then Peter opened his mouth. &c.	Actes. xix. It fortuned when Apollo went to Corinth. &c. vnto. After these thinges.

¶ Trinitie Sunday.	Mattens.	Euensong.
i. Lesson.	Gene.xviii.	Josue.i.
ii. Lesson.	Matth.iii.	
Sundayes after Trinitie.		
The fyrst.	Josuah.x.	Josu. xxiii.
ii.	Judic.iiii.	Judic. v.
iii.	i.King.ii.	i.King.iii.
iiii.	xii.	xiii
v.	xv.	xvi
vi.	ii. King. xii.	ii.King. xxi
vii.	xxii.	xxiiii.
viii.	iii.King. xiii	3.King.xvii
ix.	xviii.	xix
x.	xxi.	xxii
xi.	iiii. King. v.	4.King.ix.
xii.	x.	xviii
xiii.	xix.	xxiii
xiiii.	Jere.v.	Jere.xxii.
xv.	xxxv.	xxxvi
xvi.	Ezech.ii.	Ezech.xiiii.
xvii.	xvi.	xviii
xviii.	xx.	xxiiii
xix.	Dan.iii.	Dan.vi.
xx.	Joel.ii.	Miche.vi.

Sundayes after Trinitie.	Mattens.	Euensong.
xxi.	Abacuc.ii.	Prouerb.i.
xxii.	Prouerb.ii.	iii
xxiii	xi	xii
xxiiii.	xiii	xiiii
xxv.	xv	xvi
xxvi.	xvii	xix

Lessons proper for holy dayes.

	Mattens.	Euensong.
S. Andrew.	Prouerb.xx.	Prou.xxi.
S. Thomas the Apostle.	xxiii	xxiiii
Natiuitie of Christ.		
i. Lesson.	Esai.ix	Esai.vii God spake once agayne to Achas.
ii. Lesson.	Luke.ii. vnto. And vnto men of good wyll.	Titus.iii. The kindenesse and loue.&c.
S. Steuen.		
i. Lesson.	Pro.xxviii.	Eccle.xliii.
ii. Lesson.	Act.vi.vii. Steuen full of fayth and power.&c. vnto. And when.xl. yeeres.&c.	Act.vii. And when.xl. yeeres were expired, there appeared vnto Moyses. &c. vnto. Steuen full of the holy ghost.&c.

	Mattens.	Euensong.
S. Iohn.		
i. Lesson.	Eccle. v.	Eccle. vi.
ii. Lesson.	Reuelati. i.	Reuelati. 22.
Innocentes day.	Jere. xxxi. vnto. Moyse ouer I heard Ephraim.	Wised. i.
Circumcisiõ		
i. Lesson.	Gene. xvii.	Deut. x. And nowe Israel
ii. Lesson.	Rom. ii.	Colos. ii.
Epiphanie.		
i. Lesson.	Esai. xl.	Esai. xlix.
ii. Lesson.	Luke. iii. vnto. So that he was supposed to be the sonne of Joseph.	Iohn. ii. vnto. After this he went to Capernaum.
Conuertion of. S. Paul.		
i. Lesson.	Wised. v.	Wised. vi.
ii. Lesson.	Actes. xxii. vnto. They heard him.	Actes. xxvi.
Purification of the Virgin Marie.	Wised. ix.	Wised. xii.
S. Matthie	Wised. xix.	Eccle. i.
Annuntiation of our Lady.	Eccle. ii.	Eccle. iii.
Wednesday afore Easter.	Osee. xiii.	Osee. xiiii.
Thursday afore Easter.	Dan. ix.	Jere. xxxi.
Good Friday	Gene. xxii.	Esai. liii.
Easter euen.	Zacha. ix.	Exod. xiii.

	Mattens.	Euensong.
Munday in Easter weeke.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Mat. xxviii.	Actes. iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luke. xxiiii. vnto. And behold two of them.	i. Cor. xv.
S. Marke.	Eccle. iiii.	Eccle. v.
Philip and Jacob.	Eccle. vii.	Eccle. ix.
Allention day.	Deut. x.	4. King. ii.
Munday in whitsun weeke.		
i. Lesson.	Gene. xi. vnto. Thele are the generations of Sem.	Num. xi. Geather vnto me seuentie men. &c. vnto. Moyses and the elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in whitsun weeke.	i. King. xix. Dauid came to Saul in Ramatha.	Deut. xxx.
S. Barnabe		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Act. xiiii.	Act. xv. vnto. After certayne dayes.
S. Joh. Bap.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Math. xiii.	Matth. xiiii. vnto. When Jesus heard.

	Mattens.	Euensong.
S. Peter.		
i. Lesson.	Eccle.xv.	Eccle.xix.
ii. Lesson.	Actes.iii.	Actes.iiii.
S. James.	Eccle.xxi.	xxiii
S. Bartholomew.	xxv	xxix
S. Matthew.	xxxv	xxxviii
S. Michael	xxxix	xliiii
S. Luke.	li	Job.i.
S. Simon and Jude.		
i. Lesson.	Job.24.25.	xlii
All Saintes.		
i. Lesson.	Wisd.iii. vnto. Blessed is rather the barren.	Wisd.v. vnto. His ielousie also.
ii. Lesson.	Heb.xi.xii. Saintes by fayth. vnto. If ye endure chastening.	Reuela. xix. vnto. And I sawe an angel stand.

¶ Proper Psalmes on certayne dayes.

	Mattens.		Euensong.
Christmas day.	Psa.	xix xlv lxxxv	lxxxix Cx Cxxxii
Easter day.		ii lvii Cxi.	Cxiii Cxiiii Cxviii.
Assention day.		viii xv xxi	xxiiii lxviii Cviii
Whitsunday.		xlv lxviii	Ciiii Cxlv

An Almanacke.

The yeres of our Lorde.	The golden number.	Dominicall letter.	Septua Sesima.	The fyrst day of Lent.	Easter day.	Rogation weeke.	Ascention day.	Whitsunday.	Aduent sunday.
1572.	xv	F E	3. Februa.	20. Februa.	6. Aprill.	xii. Maii.	xv Maii.	xxv. Maii.	xxx Nouem.
1573.	xvi	D	18. Ianua.	4.	22. March.	27. Aprll.	30. Aprll.	x. Maii.	xxix
1574.	xvii	C	7. Februa.	24.	11. Aprll.	17 Maii.	20. Maii.	xxx	xxviii
1575.	xviii	B	30. Ianua.	16.	3.	ix.	xii	xvii	xxvii
1576.	xix	A G	19. Februa.	7. March.	22.	xxviii	xxxi	v. Iunii.	ii. Decem.
1577.	i	F	3.	20. Februa.	7.	xiii	xvi	xxvi. Maii	ii
1578.	ii	E	26. Ianua.	12.	30. March.	v	viii	xvii	xxx Nouem.
1579.	iii	D	15. Februa.	4. March.	19. Aprll.	xxv	xxviii	vii. Iunii.	xxix
1580.	iiii	C B	31. Ianua.	17. Februa	3.	ix	xii	xxi	xxvii
1581.	v	A	22.	8.	26. March.	i	iiii	xiiii	ii. Decem.
1582.	vi	G	11. Februa.	28.	15. Aprll.	xxi	xxiii	iii. Iunii.	ii
1583.	vii	F	27. Ianua.	13.	31. March	vi	ix	xvi. Maii.	i
1584.	viii	E D	16. Februa.	8. March.	19. Aprll.	xxv	xxviii	vii. Iunii.	xxix Nouem.
1585.	ix	C	7	24. Februa	11.	xvii	xx	xxx. Maii.	xxviii
1586.	x	B	30. Ianua.	16.	3.	ix	xii	xxii	xxvii
1587.	xi	A	12. Februa.	1. March.	16.	xxii	xxv	viii. Iunii.	xii. Decem.
1588.	xii	G F	4. Februa.	21. Februa	7.	13 Maii.	16. Maii.	xxvi. Maii.	i
1589.	xiii	E	26. Ianua.	12. Februa	30. March	v	viii	xvi. i	xxx Nouem.
1590.	xiiii	D	15. Februa.	4. March	19. Aprll.	xxv	xxviii	vii. Iunii.	xxix
1591.	xv	C	31. Ianua.	17. Februa	4.	x	xiii	xxiii. Maii.	xxviii
1592.	xvi	B A	23.	9.	26. March	i. Maii.	iiii	xiiii	iii Decem.
1593.	xvii	G	11. Februa.	28.	15. Aprll.	xxi	xxiiii	viii. Iunii.	ii
1594.	xviii	F	27. Ianua.	13.	31. March	vi	ix	xix. Maii.	i
1595.	xix	E	16. Februa.	5. March.	20. Aprll.	xxvi	xxix	viii. Iunii.	xxx. Nouem.
1596.	i	D C	8	25. Februa	11.	xvii	xx	xxx Maii.	xxviii
1597.	ii	B	23. Ianua.	9.	27. March	ii	v	xv	xxvii
1598.	iii	A	12. Februa.	1. March.	16. Aprll.	xxii	xxv	i. ii. Iunii.	iii. Decem.
1599.	iiii	G	4.	21. Februa	8.	xiiii	xvii	xxvii. Maii	ii
1600.	v	F E	20. Ianua.	6.	23. March.	28. Aprll.	i	xi	xxx Nouem.
1601.	vi	D	8. Februa.	25.	12. Aprll.	18. Maii.	xxi	xxxi	xxix
1602.	vii	C	31. Ianua.	17.	4.	x	xiii	xxiiii	xxviii
1603.	viii	B	20. Februa.	9. March.	24.	xxx	2. Iunii.	xii. Iunii.	xxvii
1604.	ix	A G	5. Februa.	22. Februa	8.	xiiii	17. Maii.	xxvii. Maii.	ii Decem.
1605.	x	F	27. Ianua.	13	31. March.	vi	ix	xx	i
1606.	xi	E	16. Februa.	5. March.	20. Aprll.	xxvi	xxix	viii. Iunii.	xxx. Nouem.

¶ Note that the supputation of the yeere of our Lorde, in the Churche of England, beginneth the xxv. day of March, the same day supposed to be the first day vppon whiche the worlde was created, and the day when Christe was conceyued in the wombe of the Virgin Marie.

¶ To finde Easter for euer.

¶ Golden number.

	A	B	C	D	E	F	G
i	Apr̃il.ix.	x	xi	xii	vi	vii	viii
ii	March. xxvi	xxvii	xxviii	xxix	xxx	xxxi	Apr̃il.i.
iii	Apr̃il.xvi.	xvii	xviii	xix	xx	xiiii	xv
iiii	Apr̃il.ix.	iii	iiii	v	vi	vii	viii
v	March. xxvi	xxvii	xxviii	xxix	xxiiii	xxiiii	xxv
vi	Apr̃il.xvi.	xvii	xi	xii	xiii	xiiii	xv
vii	Apr̃il.ii.	iii	iiii	v	vi	March.31.	Apr̃il.i.
viii	Apr̃il.xxiii.	xxiiii	xxv	xix	xx	xxi Apr̃ill	xxii
ix	Apr̃il.ix.	x	xi	xii	xiii	xiiii	viii
x	Apr̃il.ii.	iii	March.28.	xxix	xxx	xxxi	Apr̃il.i.
xi	Apr̃il.xvi.	xvii	xviii	xix	xx	xxi	xxii
xii	Apr̃il.ix.	x	xi	v	vi	vii	viii
xiii	March. xxvi	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiiii	Apr̃il.xvi.	xvii	xviii	xix	xiii	xiiii	xv
xv	Apr̃il.ii.	iii	iiii	v	vi	vii	viii
xvi	March.xxvi	xxvii	xxviii	xxii	xxiii	xxiiii	xxv
xvii	Apr̃il.xvi.	x	xi	xii	xiii	xiiii	xv
xviii	Apr̃il.ii.	iii	iiii	v	March.xxx.	xxxi	Apr̃il.i.
xix	Apr̃il.xxiii.	xvii	xxiiii	xix	xx	xxi	xxii

When ye haue found the Sunday letter in the vppermost line, guide your eye downeward from the same, tyll ye come ryght ouer against the prime, and there is shewed both what moneth and what day of the moneth Easter falleth that yeere.

Septuagesima.	before Easter.	ix	weekes.
Sexagesima.		viii	
Quinquagesim.		vii	
Quadragesima.		vi	
Rogations.	after Easter.	v	weekes.
Whitsunday.		vii	
Trinitie sunday.		viii	

These to be obserued for holy dayes, and none other.

That is to say: All Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lorde Jesus Christe. Of the Epyphanie. Of the Purification of the blessed Virgin. Of Saint Matthie the Apostle. Of the Annunciation of the blessed Virgin. Of Saint Marke the Euangelist. Of Saint Philip and Jacob the Apostles. Of the Ascension of our Lorde Jesus Christe. Of the Natiuitie of S. John Baptist. Of Saint Peter the apostle. Of Saint James the apostle. Of Saint Bartholomewe apostle. Of Saint Matthewe the apostle. Of Saint Michael the Archangel. Of Saint Luke the Euangelist. Of S. Simon and Jude the apostles. Of all Saintes. Of Saint Andrewe the apostle. Of Saint Thomas the apostle. Of the Natiuitie of our Lord. Of Saint Steuen the Martyr. Of Saint John the Euangelist. Of the holy Innocentes. Munday & Tuesday in Easter weeke. Munday & Tuesday in Whitsun weeke.

A breefe declaration when euery Terme beginneth and endeth.

Be it knowen, that Easter Terme beginneth alwayes the .xviii. day after Easter, reckenyng Easter day for one: And endeth the Munday next after the Assention day.

Trinitie Terme beginneth .xii. dayes after Whitsunday, and continueth .xix. dayes.

Michaelmas Terme beginneth the .ix. or .x. day of October, and endeth the .xviii. or .xix. day of Nouember.

Hyllarie Terme beginneth the .xxiii. or .xxiiii. day of Januarie, and endeth the xii. or .xiii. day of Februarie.

In Easter Terme, on the Assention day. In Trinitie Terme, on the Natiuitie of Saint John Baptist. In Michaelmas Terme, on the feast of all Saintes. In Hyllarie Terme, on the feast of the Purification of our Lady, the Queenes Judges of Westminster, doo not vse to sitte in iudgement, nor vpon any Sundayes.

Ianuarie hath .xxxi. dayes.

Hath xviii. Wz.

Sunne riseth houre 7. min. 34. Planets.
Sunne falleth houre 4. min. 26.

						Morayng prayer.		Euenyng prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
iii	A	Kalend	Circumcision.	i	•	Gen. xvii	Rom. ii.	Deut. x.	Colos. ii.
	b	iiii No.		ii	•	Gene. i.	Matth. i.	Gene. ii.	Rom. i.
v	c	iii No.		iii		iii	ii	iiii	ii
	d	pꝛid. No.		iiii	•	v	iii	vi	iii
viii	e	Nonas.		v	•	vii	iiii	viii	iiii
viii	f	viii Id.	Epiphanie.	vi		Esai. xl.	Luke. iii.	Esai. xlix.	John. ii.
	g	vii Id.		vii		Gene. ix	Matth. v	Gene. xii.	Rom. v.
xvi	A	vi Id.	Lucian.	viii		xiii	vi	xiiii	vi
v	b	v Id.		ix		xv	vii	xvi	vii
	c	iiii Id.		x	•	xvii	viii	xviii	viii
xiii	d	iii Id.		xi		xix	ix	xx	ix
ii	e	pꝛid. Id.	Sol in Aquario.	xii		xxi	x	xxii	x
	f	Idus.	Hilarii.	xiii		xxiii	xi	xxiiii	xi
x	g	xix kl.	Februarii.	xiiii		xxv	xii	xxvi	xii
	A	xviii kl.		xv	•	xxvii	xiii	xxviii	xiii
xviii	b	xvii kl.		xvi		xxix	xiiii	xxx	xiiii
vii	c	xvi kl.		xvii	•	xxxi	xv	xxxii	xv
	d	xv kl.	Paula.	xviii		xxxiii	xvi	xxxiiii	xvi
xv	e	xiiii kl.		xix	•	xxxv	xvii	xxxvii	i. Cor. i.
iii	f	xiii kl.	Fabian.	xx		xxxviii	xviii	xxxix	ii
	g	xii kl.	Agnes.	xxi		xl	xix	xli	iii
xi	A	xi kl.	Vincent.	xxii		xlii	xx	xliii	iiii
i	b	x kl.		xxiii		xliiii	xxi	xlv	v
	c	ix kl.		xxiiii		xlvi	xxii	xlvii	vi
ix	d	viii kl.	Conuert. Paul.	xxv		Wisd. v.	Ecclus. xxii.	Wisd. vi.	Act. xxvi.
	e	vii kl.		xxvi		Gen. 48.	Mat. 23.	Gen. xlix.	i. Cor. vii
xvii	f	vi kl.		xxvii		l	xxiiii	Exod. i.	viii
vi	g	v kl.		xxviii		Exod. ii.	xxv	iii	ix
	A	iiii kl.		xxix		iiii	xxvi	v	x
xiiii	b	iii kl.		xxx		vii	xxvii	viii	xi
iii	c	pꝛid. kl.		i		ix	xxviii	x	xii

April hath.xxx.dayes.

hath xij

Sunne ryseth / falleth — houre vi. min. 17. / vi. min. 43. — planets

					Mornyng prayer.		Euenyng prayer.	
					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson.
	g	Kalend.		i	i. King. vi.	John. xix	i. king. 7.	Hebr. iii.
xi	a	iiii No.		ii	viii	xx	ix	iiii
	b	iii No.	Richarde.	iii	x	xxi	xi	v
xix	c	pꝛid. No	Ambꝛose.	iiii	xii	Actes. i.	xiii	vi
viii	d	Nonas.		v	xiiii	ii	xv	vii
xvi	e	viii Id.		vi	xvi	iii	xvii	viii
v	f	vii Id.		vii	xviii	iiii	xix	ix
	g	vi Id.		viii	xx	v	xxi	x
xiii	a	v Id.		ix	xxii	vi	xxiii	xi
ii	b	iiii Id.		x	xxiiii	vii	xxv	xii
	c	iii Id.		xi	xxvi	viii	xxvii	xiii
x	d	pꝛid. Id.	Sol in Tauro.	xii	xxviii	ix	xxix	Jacob. i.
	e	Idus.		xiii	xxx	x	xxxi	ii
xviii	f	xviii. kl.	Maii.	xiiii	ii. king. i.	xi	ii. king. ii	iii
viii	g	xvii kl.		xv	iii	xii	iiii	iiii
	a	xvi kl.		xvi	v	xiii	vi	v
xv	b	xv kl.		xvii	vii	xiiii	viii	i. Pet. i.
iiii	c	xiiii kl.		xviii	ix	xv	x	ii
	d	xiii kl.	Alphege.	xix	xi	xvi	xii	iii
xii	e	xii kl.		xx	xiii	xvii	xiiii	iiii
i	f	xi kl.		xxi	xv	xviii	xvi	v
	g	x kl.		xxii	xvii	xix	xviii	ii. Pet. i.
ix	a	ix kl.	S. George.	xxiii	xix	xx	xx	ii
	b	viii kl.		xxiiii	xxi	xxi	xxii	iii
xvii	c	vii kl.	Mark. Euang.	xxv	Eccle. iiii.	xxii	Eccle. v.	i. Joyn. i.
vi	d	vi kl.		xxvi	2. king. 23.	xxiii	2. king. 24	ii
	e	v kl.		xxvii	3. king. i.	xxiiii	3. king. 2.	iii
xiiii	f	iiii kl.		xxviii	iii	xxv	iiii	iiii
iii	g	iii kl.		xxix	v	xxvi	vi	v
	a	Prid. kl.		xxx	vii	xxvii	viii	2. 3. John

May hath xxxj. dayes.

Hath. 14. hrs

Sunne riseth / falleth houre 5. min. 18. / 7. min. 24.

					Mornyng prayer.		Euenyng prayer.	
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	b	Kalend.	Philippe & Iacob.		Eccle. vii.	Acts. viii.	Eccle. ix.	Judas. i.
	c	vi. No.			3. king. ix	xxviii	3. king. x.	Rom. i.
	d	v. No.	Inuē of ỹ crosse.		xi	Math. i.	xii	ii
	e	iiii No.			xiii	ii	xiiii	iii
	f	iii No.			xv	iii	xvi	iiii
xvi	g	prid. No.	John Euang.		xvii	iiii	xviii	v
v	a	Nonas.			xix	v	xx	vi
	b	viii Id.			xxi	vi	xxii	vii
iiii	c	vii Id.			4. king. i	vii	4. king. ii.	viii
ii	d	vi Id.			iii	viii	iiii	ix
	e	v Id.			v	ix	vi	x
x	f	iiii Id.	Sol in Gemini.		vii	x	viii	xi
	g	iii Id.			ix	xi	x	xii
	a	prid. Id.			xi	xii	xii	xiii
	b	Idus.			xiii	xiii	xiiii	xiiii
	c	xvii kl.	Junii.		xv	xiiii	xvi	xv
	d	xvi kl.			xvii	xv	xviii	xvi
	e	xv kl.			xix	xvi	xx	i. Cor. i.
	f	xiiii kl.	Dunstan.		xxi	xvii	xxii	ii
	g	xiii kl.			xxiii	xviii	xxiiii	iii
	a	xii kl.			xxv	xix	i. Esd. i.	iiii
	b	xi kl.			i. Esd. iii.	xx	iiii	v
	c	x kl.			v	xxi	vi	vi
	d	ix kl.			vii	xxii	ix	vii
	e	viii kl.			ii. Esd. i.	xxiii	ii. Esd. ii.	viii
	f	vii kl.	Augustine.		iiii	xxiiii	v	ix
	g	vi kl.			vi	xxv	viii	x
	a	v kl.			ix	xxvi	x	xi
	b	iiii kl.			xiii	xxvii	Esther. i.	xii
	c	iii kl.			Esther. ii.	xxviii	iii	xiii
	d	prid. kl.			iiii	Mark. i.	v	xiiii

Iune hath xxx. dayes.

Iune hath 4 viz

Sunne { ryseth / falleth } houre { 4. min. 34. / 7. min. 26. }

					Festiuall.	Mornyng prayer.		Euenyng prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	e	Kalend.			i	Esther. vi	Mark. ii.	Esth. vii.	i. Cor. xv.
xix	f	iiii No.			ii	viii	iii	ix	xvi
viii	g	iii No.	Nichomede.		iii	Job. i.	iiii	Job. ii.	ii. Cor. i.
xvi	A	prid. No.			iiii	iii	v	iiii	ii
v	b	Nonas.	Bonifacc.		v	v	vi	vi	iii
	c	viii Id.			vi	vii	vii	viii	iiii
xiii	d	vii Id.			vii	ix	viii	x	v
ii	e	vi Id.			viii	xi	ix	xii	vi
	f	v Id.			ix	xiii	x	xiiii	vii
x	g	iiii Id.			x	xv	xi	xvi	viii
	A	iii Id.	Barnabe Apost.		xi	Eccle. x.	Act. xiiii	Eccle. xii.	Actes. xv.
xviii	b	prid. Id.	Sol in Cancro.		xii	Jo. 17. 18	Mar. xii	Job. xix.	ii. Cor. ix.
vii	c	Iun.	Solstitium esti.		xiii	xx	xiii	xxi	x
	d	xviii Kl.	Iulii.		xiiii	xxii	xiiii	xxiii	xi
xv	e	xvii Kl.			xv	xxiii. xxv	xv	xxvi. 27.	xii
iiii	f	xvi Kl.			xvi	xxviii	xvi	xxix	xiii
	g	xv Kl.			xvii	xxx	Luke. i.	xxxi	Galat. i.
xii	A	xiiii Kl.			xviii	xxxii	ii	xxxiii	ii
i	b	xiii Kl.			xix	xxxiiii	iii	xxxv	iii
	c	xii Kl.	Edward.		xx	xxxvi	iiii	xxxvii	iiii
ix	d	xi Kl.			xxi	xxxviii	v	xxxix	v
	e	x Kl.			xxii	xl	vi	xli	vi
xviii	f	ix Kl.	Fast.		xxiii	xlii	vii	Prou. i.	Ephes. i.
vi	g	viii Kl.	John Baptist.		xxiiii	Mala. iii	Mat. iii.	Mal. iiii.	Math. 14
	A	vii Kl.			xxv	Prou. ii.	Luk. viii	Prou. iii.	Ephes. ii.
xiii	b	vi Kl.			xxvi	iiii	ix	v	iii
iii	c	v Kl.			xxvii	vi	x	vii	iiii
	d	iiii Kl.	Fast.		xxviii	viii	xi	ix	v
xi	e	iii Kl.	S. Pet. Apost.		xxix	Eccle. xv	Actes. iii.	Eccle. xix.	Actes. iiii
	f	prid. Kl.			xxx	Prou. x.	Luke. xii.	Prou. xi.	Ephes. vi.

❧ Iuly hath xxxj. dayes.

Hath. 15. hrs.

Sunne riseth / falleth houre 4 min. 18. / 8. min. 24. Southing

						Morning prayer.		Euening prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xix	g	Kalend	Visita. of Ma.	i		Prou. xii.	Luk. xiii.	Prou. xiii	Phile. i.
viii	a	vi. No.		ii		xiiii	xiiii	xv	ii
	b	v. No.	Martin.	iii		xvi	xv	xvii	iii
xvi	c	iiii No.		iiii		xviii	xvi	xix	iiii
v	d	iii No.		v		xx	xvii	xxi	Coloss i.
	e	prid. No.	Dogge dayes.	vi		xxii	xviii	xxiii	ii
xiii	f	Nonas.		vii		xxiiii	xix	xxv	iii
ii	g	viii Id.		viii		xxvi	xx	xxvii	iiii
	a	vii Id.		ix		xxviii	xxi	xxix	i. Thes. i.
x	b	vi Id.		x		xxxi	xxii	Eccle. i.	ii
	c	v Id.		xi		Eccle. ii.	xxiii	iii	iii
xviii	d	iiii Id.	Sol in Leone.	xii		iiii	xxiiii	v	iiii
vii	e	iii Id.		xiii		vi	Iohn. i.	vii	v
	f	prid. Id.		xiiii		viii	ii	ix	ii. Thes. i.
xv	g	Idus.	Swithune.	xv		x	iii	xi	ii
iiii	a	xvii kl.	Augusti.	xvi		xii	iiii	Jerem. i.	iii
	b	xvi kl.		xvii		Jere. ii.	v	iii	i. Tim. i.
xiii	c	xv kl.		xviii		iiii	vi	v	ii. iii.
i	d	xiiii kl.		xix		vi	vii	vii	iiii
	e	xiii kl.	Margaret.	xx		viii	viii	ix	v
ix	f	xii kl.		xxi		x	ix	xi	vi
	g	xi kl.	Magdalen.	xxii		xii	x	xiii	ii. Tim. i.
xvii	a	x kl.		xxiii		xiiii	xi	xv	ii
vi	b	ix kl.	Fast.	xxiiii		xvi	xii	xvii	iii
	c	viii kl.	Iames apost.	xxv		Eccle. xxi.	xiii	Eccl. xxiii	iiii
xviii	d	vii kl.	Anne.	xxvi		Jer. xviii.	xiiii	Jere. xix.	Titus. i.
iii	e	vi kl.		xxvii		xx	xv	xxi	ii iii.
	f	v kl.		xxviii		xxii	xvi	xxiii	Philem. i.
xi	g	iiii kl.		xxix		xxiiii	xvii	xxv	Hebre. i.
	a	iii kl.		xxx		xxvi	xviii	xxvii	ii
xix	b	prid. kl.		xxxi		xxviii	xix	xxix	iii

Auguſt hath xxxi. dayes.

Hath 4 viz

Sunne riſeth. houre 4. min. 34. ſaluth

falleth. xii. min. 26

						Mornyng prayer.		Euenyng prayer.	
						i. Leſſon.	ii. Leſſon.	i. Leſſon.	ii. Leſſon
	c	Kalend.	Lammas.	i		Jer. xxx.	John.xx.	Jere.xxxi	Hebr.iiii.
bii	d	iiii. No.		ii		xxxii	xxi	xxxiii	v
xvi	e	iii. No.		iii		xxxiiii	Actes.i.	xxxv	vi
v	f	prid.No.		iiii		xxxvi	ii	xxxvii	vii
	g	Nonas.		v		xxxviii	iii	xxxix	viii
xiii	A	viii Id.	Transfiguratiõ	vi		xl	iiii	xli	ix
i	b	vii Id.	Name of Jeſus.	vii		xlii	v	xliii	x
	c	vi Id.		viii		xliiii	vi	xlv.xlvi	xi
x	d	v Id.		ix		xlvii	vii	xlviii	xii
	e	iiii Id.	Laurence.	x		xlix	viii	l	xiii
xviii	f	iii Id.		xi		li	ix	lii	Jacob.i.
vii	g	prid. Id.	Sol in virgine.	xii		Lamen.i.	x	Lamẽ.ii.	ii
	A	Idus.		xiii		iii	xi	iiii	iii
xv	b	xix kl.	Septembris.	xiiii		v	xii	Ezech. ii.	iiii
iiii	c	xviii kl.		xv		Ezech.iii.	xiii	vi	v
	d	xvii kl.		xvi		vii	xiiii	xiii	i.Pet.i.
xii	e	xvi kl.		xvii		xiiii	xv	xviii	ii
i	f	xv kl.		xviii		xxxiii	xvi	xxxiiii	iii
	g	xiiii kl.		xix		Dan. i.	xvii	Dani. ii.	iiii
ix	A	xiii kl.		xx		iii	xviii	iiii	v
	b	xii kl		xxi		v	xix	vi	ii. Pet.i.
xvi	c	xi kl.		xxii		vii	xx	viii	ii
v	d	x kl.	Faſt.	xxiii		ix	xxi	x	iii
	e	ix kl.	Bartholo.apoſt.	xxiiii		Eccle.xxv.	xxii	Eccl.xxix	i. John.i.
xiii	f	viii kl.		xxv		Dan. xi.	xxiii	Dan.xii.	ii
iii	g	vii kl.		xxvi		xiii	xxiiii	xiiii	iii
	A	vi kl.		xxvii		Oſee. i.	xxv	Oſe.ii.iii.	iiii
xi	b	v kl.	Auguſtine.	xxviii		iiii	xxvi	v. vi.	v
	c	iiii kl.	Beheadof Joh	xxix		vii	xxvii	viii	ii. iii. Jo.
xix	d	iii kl.		xxx		ix	xxviii	x	Jude. i.
viii	e	prid. kl.		xxxi		xi	Matth. i	xii	Rom. i.

September hath.xxx. dayes.

Hath 14 Nyght.

Sunne ryseth v. min. 36. houre falleth vi. min. 24.

					Mornyng prayer.		Euenyng prayer.	
					i. Lesson	ii. Lesson.	i. Lesson	ii. Lesson.
rvi	f	Kalend.	Gyles.	i	Ose.xiii.	Math.ii.	Ose.xiiii	Rom.ii.
v	g	iiii No.		ii	Joel.i.	iii	Joel.ii.	iii
	A	iii No.		iii	iii	iiii	Amos.i.	iiii
riii	b	pꝛid.No.		iiii	Amos.ii.	v	iii	v
ii	c	Nonas.	Dog dayes end	v	iiii	vi	v	vi
	d	viii Id.		vi	vi	vii	vii	vii
r	e	vii Id.		vii	viii	viii	ix	viii
	f	vi Id.	Nati.of Ma.	viii	Abdias.i	ix	Jonas.i.	ix
rviii	g	v Id.		ix	Jo.ii. iii.	x	iiii	x
vii	A	iiii Id.		x	Mich. i.	xi	Mich. ii.	xi
	b	iii Id.		xi	iii	xii	iiii	xii
rv	c	pꝛid. Id.	Sol in Libra.	xii	v	xiii	vi	xiii
iiii	d	Idus.		xiii	vii	xiiii	Naum. i.	xiiii
	e	xviii kl.	Holy crosse.	xiiii	Naum.ii	xv	iii	xv
rii	f	xvii kl.	Æquinoctium,	xv	Abacuc.i	xvi	Abac. ii.	xvi
i	g	xvi kl.	Autumnale.	xvi	iii	xvii	Soph. i.	i.Cor. i.
	A	xv kl.	Lambert.	xvii	Soph.ii.	xviii	iii	ii
ix	b	xiiii kl.		xviii	Agge. i.	xix	Agge. ii.	iii
	c	xiii kl.		xix	Zacha. i.	xx	Zac.ii. iii	iiii
rvii	d	xii kl.	Fast.	xx	iiii. v.	xxi	vi	v
vi	e	xi kl.	S. Matthewe.	xxi	Eccle.35.	xxii	Eccle.38.	vi
	f	x kl.		xxii	Zach.vii.	xxiii	Zac. viii.	vii
riiii	g	ix kl.		xxiii	ix	xxiiii	x	viii
iii	A	viii kl.		xxiiii	xi	xxv.	xii	ix
	b	vii kl.	Cipꝛian.	xxv	xiii	xxvi	xiiii	x
ri	c	vi kl.		xxvi	Mala.i.	xxvii	Mala. ii.	xi
	d	v kl.		xxvii	iii	xxviii	iiii	xii
xix	e	iiii kl.		xxviii	Tobi. i.	Mark. i.	Tobi. ii.	xiii
viii	f	iii kl.	S. Michael.	xxix	Eccle.39	ii	Eccle.44.	xiiii
	g	pꝛid. kl.	Hierome.	xxx	Tobi.iii	iii	Tobi. iiii.	xv

October hath.xxxj. dayes.

Hath q̄ne

Sunne { riseth / falleth } houre { 5. min. 36. / 5. min. 5. } Sonnes

					Mornyng prayer.		Euenyng prayer.	
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xvi	A	Kalend.	Remige.	i	Tobi. v.	Mar. iiii.	Tobi. vi.	i. Cor. xvi.
v	b	vi. No.		ii	vii	v	viii	ii. Cor. i.
xiii	c	v. No.		iii	ix	vi	x	ii
ii	d	iiii No.		iiii	xi	vii	xii	iii
	e	iii No.		v	xiii	viii	xiiii	iiii
x	f	prid. No.	Fayth.	vi	Judic. i.	ix	Judic. ii.	v
	g	Nonas.		vii	iii	x	iiii	vi
xviii	A	viii Id.		viii	v	xi	vi	vii
iii	b	vii Id.	Dennis.	ix	vii	xii	viii	viii
	c	vi Id.		x	ix	xiii	x	ix
xv	d	v Id.		xi	xi	xiiii	xii	x
xiii	e	iiii Id.		xii	xiii	xv	xiiii	xi
	f	iii Id.	Edward.	xiii	xv	xvi	xvi	xii
xii	g	prid. Id.	Sol in Scorpio.	xiiii	Wisd. i.	Luk. xi. i	Wisd. ii.	xiii
i	A	Idus.		xv	iii	xi. i.	iiii	Galat. i.
	b	xvii kl.	Nouembris.	xvi	v	ii	vi	ii
ix	c	xvi kl.	Etheldred.	xvii	vii	iii	viii	iii
	d	xv kl.	Luke. Euang.	xviii	Eccle. ii.	iiii	Job. i.	iiii
xvii	e	xiiii kl.		xix	Wisd. ix.	v	Wisd. x.	v
vi	f	xiii kl.		xx	xi	vi	xii	vi
	g	xii kl.		xxi	xiii	vii	xiiii	Epyst. i.
xiiii	A	xi kl.		xxii	xv	viii	xvi	ii
iii	b	x kl.		xxiii	xvii	ix	xviii	iii
	c	ix kl.		xxiiii	xix	x	Eccle. i.	iiii
xi	d	viii kl.	Crispine.	xxv	Eccle. ii.	xi	iii	v
	e	vii kl.		xxvi	iiii	xii	v	vi
xix	f	vi kl.	Fast.	xxvii	vi	xiii	vii	Phil. i.
viii	g	v kl.	Simon & Jude	xxviii	Job. 24. 25	xiiii	Job. xlii.	ii
	A	iiii kl.		xxix	Eccl. viii.	xv	Eccle. ix.	iii
xvi	b	iii kl.		xxx	x	xvi	xi	iiii
v	c	prid. kl.	Fast.	xxxi	xii	xvii	xiii	Coloss. i.

Nouember hath .xxx. dayes

Hath xl

Sunne riseth. vii. min. 34. houre falleth. 4. min. 26

						Golden Numbers.	Morning prayer.		Euening prayer.	
							i. Lesson.	ii. Lesson.	i. Lesson	ii. Lesson.
	d	Kalend	All Saintes.			Wisd. iii.	Ye. xi. xii.	Wisd. v.	Apoc. xix.
viii	e	viii. No.				Eccl. xliii	Luke. 18	Eccle. xv.	Coloss. ii.
ii	f	iii. No.				xvi	xix	xvii	iii
	g	prid. No.				xviii	xx	xix	iiii
	A	Nonas.				xx	xxi	xxi	i. Thes. i.
	b	viii Id.	Leonard.			xxii	xxii	xxiii	ii
v viii	c	vii Id.				xxiiii	xxiii	xxv *	iii
vii	d	vi Id.				xxvii	xxiiii	xxvii	iiii
	e	v Id.				xxix	John. i.	xxx	v
xv	f	iiii Id.				xxxi	ii	xxxii	2. The. i.
iiii	g	iii Id.	S. Martin.			xxxiii	iii	xxxiiii	ii
	A	prid. Id.	Sol in Sagittario.			xxxv	iiii	xxxvi	iii
xii	b	Idus.	Brice.			xxxvii	v	xxxviii	i. Tim. i.
i	c	xviii kl.	Decembris.			xxxix	vi	xl	ii. iii
	d	xvii kl.	Machute.			xli	vii	xlii	iiii
ii	e	xvi kl.				xliii	viii	xliiii	v
	f	xv kl.	Initi. Reg. Ed.			xlv	ix	xlvi	vi
xvii	g	xiiii kl.				xlvii	x	xlviii	ii. Tim. i
xvi	A	xiii kl.				xlix	xi	l	ii
	b	xii kl.	Edmund king.			li	xii	Baruc. i.	iii
xviii	c	xi kl.				Baruc. ii.	xiii	iii	iiii
iii	d	x kl.	Ciceli.			iiii	xiiii	v	Titus. i.
	e	ix kl.	Clement.			vi	xv	Esai. i.	ii. iii.
ix	f	viii kl.				Esai. ii.	xvi	iii	Phile. i.
	g	vii kl.	Katherine.			iiii	xvii	v	Hebre. i.
xix	A	vi kl.				vi	xviii	vii	ii
viii	b	v kl.				viii	xix	ix	iii
	c	iiii kl.				x	xx	xi	iiii
xvi	d	iii kl.	Fast.			xii	xxi	xiii	v
v	e	prid. kl.	Andrew apo.			Prou. xx.	Actes. i.	Pro. xxi.	vi

* Note that the beginnyng of the .xxvi. Chapter of Ecclesiast. (vnto.) But when one is. &c. must be read with the .xxv. Chapter.

December hath.xxxj. dayes.

Sunne ryseth houre vii. min. 14. falleth iiii. min. 46.

						Mornyng prayer.		Euenyng prayer.	
						i. Lesson.	ii. Lesson.	i. Lesson	ii. Leuon.
	f	Kalend.		i	Esa.xiiii	Actes. ii.	Esai.xv.	Hebre.vii
viii	g	iiii No.		ii	xvi	iii	xvii	viii
iii	A	iii No.		iii	xviii	iiii	xix	ix
x	b	pvid. No.		iiii	xx.xxi.	b	xxii	x
	c	Nonas.		v	xxiii	vi	xxiiii	xi
xvi	d	viii Id.	Nicholas.	vi	xxv	di. vii	xxvi	xii
vii	e	vii Id.		vii	xxvii	di. vii.	xxviii	xiii
	f	vi Id.	Concep. of Ma.	viii	xxix	viii	xxx	James. i.
xv	g	v Id.		ix	xxxi	ix	xxxii	ii
iiii	A	iiii Id.		x	xxxiii	x	xxxiiii	iii
	b	iii Id.		xi	xxxv	xi	xxxvi	iiii
xii	c	pvid. Id.	Sol in Capri.	xii	xxxvii	xii	xxxviii	v
i	d	Idus.	Lucie.	xiii	xxxix	xiii	xl	i.Pet. i.
	e	xix kl.	Januarii.	xiiii	xli	xiiii	xlii	ii
ix	f	xviii kl.		xv	xliii	xv	xliiii	iii
	g	xvii kl.	O sapientia.	xvi	xlv	xvi	xlvi	iiii
xvii	A	xvi kl.		xvii	xlvii	xvii	xlviii	v
vi	b	xv kl.		xviii	xlix	xviii	l	2.Pet.i.
	c	xiiii kl.		xix	li	xix	lii	ii
xiii	d	xiii kl.	Fast.	xx	liii	xx	liiii	iii
viii	e	xii kl.	Thomas Apo.	xxi	Prou.23.	xxi	Prou.24.	i. John. i.
	f	xi kl.		xxii	Esai. lv.	xxii	Esai. lvi.	ii
xi	g	x kl.		xxiii	lvii	xxiii	lviii	iii
	A	ix kl.	Fast.	xxiiii	lix	xxiiii	lx	iiii
xix	b	viii kl.	Christmas.	xxv	Esai. ix.	Luk.xxii	Esai.vii.	Tit. iii.
viii	c	vii kl.	S. Steuen.	xxvi	Prou. 28	Acts.6.7.	Eccle.iiii.	Act. vii.
	d	vi kl.	S. John.	xxvii	Eccle. v.	Apoca. i.	Eccle. vi.	Apo.xxii.
xvi	e	v kl.	Innocentes.	xxviii	Jer.xxxi	Act. xxv.	Wisd.i.	i.Joyn.v.
v	f	iiii kl.		xxix	Esai.lxi.	xxvi	Esai. lxii.	2. John.
	g	iii kl.		xxx	lxiii	xxvii	lxiiii	3. John.
xiii	A	pvid. kl.	Syluester.	xxxi	lxv	xxviii	lxvi	Jude. i.

The order vvhere Mor-

nyng and Euenyng prayer ſhalbe vſed and ſayde.

THE Morning and Euenyng prayer ſhalbe vſed in the accuſtomed place of the Churche, Chappel, or Chauncel, except it ſhalbe otherwyſe determined by the Ordinarie of the place: And the Chauncelles ſhall remayne as they haue done in tymes paſt.

And here is to be noted, that the Miniſter at the tyme of the Communion, and at all other tymes in his miniſtration, ſhal vſe ſuche ornamentes in the Church, as were in vſe by auctoritie of Parliament in the ſecond yeere of the raigne of kyng Edwarde the ſyxt, accordyng to the Acte of Parliament ſet in the begynnyng of this booke.

An order for Mornyng

prayer dayly throughout the yeere.

At the begynnyng both of Morning prayer, and lykewyſe of euenyng prayer, the Miniſter ſhall reade with a loude voyce ſome one of theſe ſentences of the Scriptures that folowe. And then he ſhall ſay that whiche is written after the ſayde ſentences.



AT what tyme ſo euer a ſynner doth repent hym of his ſinne from the bottome of his hart, I wyll put all his wickednelle out of my remembraunce, ſayth the Lorde. Ezech. 18.

I do knowe myne owne wickednelle, and my ſinne is alway agaynſt me. Pſalm. 51.

Turne thy face away from our ſinnes (O Lorde) and blot out all our offences. Pſalm. 51.

A ſorowfull ſpirite is a ſacrifice to GOD: deſpiſe not (O Lorde) humble and contrite hartes. Pſalm. 51.

Rent your hartes, and not your garmentes, and turne to the Lorde your GOD, becauſe he is gentle and mercifull, he is patient, and of muche mercie, and ſuch a one that is ſory for your afflictions. Ioel. 2.

To thee (O Lorde God) belongeth mercie and forgeue- Daniel. 9.

nesse, for We haue gone away from thee, and haue not harkened to thy voyce, Whereby We myght walke in thy lawes Whiche thou hast appoynted for vs.

Ierem.2. Correcte vs, O Lorde, and yet in thy iudgement, not in thy fury, least We shoulde be consumed and brought to nothyng.

Matth.3. Amende your lyues, for the kyngdome of God is at hande.

Luke.15. I Wyll goe to my father, and say to hym, Father, I haue sinned agaynst heauen, and agaynst thee, I am no more Worthy to be called thy sonne.

Psalm.142. Enter not into iudgement With thy seruauntes, O Lorde, for no flesche is ryghteous in thy syght.

.Iohn.1. If We say that We haue no sinne, We deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the scripture moueth vs in sundry places, to acknowledge and confesse our manyfolde sinnes and Wickednesse, and that We shoulde not dissemble nor cloke them before the face of almyghtie God our heauenly father, but confesse them With an humble, lowly, penitent, and obedient hart, to the ende that We may obteyne forgeuenesse of the same, by his infinite goodnesse and mercie. And although We ought at al times humbly to acknowledge our sinnes before God: yet ought We most cheefely so to doo When We assemble and meete togeather, to render thankes for the great benefites that We haue receyued at his handes, to set foorth his most Woorthy prayse, to heare his most holy Woorde, and to aske those thynges Whiche be requisite and necessarie, as Well for the body as the soule. Wherefore I pray and beseeche you, as many as be here present, to accompany me With a pure hart & humble voyce, vnto the throne of the heauenly grace, saying after me.

Mornyng prayer.

A general confeſſion to be ſayd of the whole congregation after the Miniſter, kneelyng.

ALmyghtie and moſt mercifull father, We haue erred and ſtrayed from thy Wayes like loſt ſheepe, We haue foloWed to muche the deuices and deſyres of our oWne hartes, We haue offended agaynſt thy holy laWes, We haue left vndone thoſe thynges Whiche We ought to haue done, and We haue done thoſe thynges Whiche We ought not to haue done, and there is no healthy in vs, but thou, O Lorde, haue mercy vppon vs miſerable offenders, ſpare thou them, O God, Whiche confeſſe their faultes, reſtore thou them that be penitent, accordyng to thy promiſes declared vnto mankynde in Chriſte Jeſu our Lorde. And graunt, O moſt mercifull father, for his ſake, that We may hereafter lyue a godly, ryghteous, and ſober lyfe, to the glory of thy holy name. Amen.

The abſolution to be pronounced by the Miniſter alone.

ALmightie God, the father of our Lorde Jeſus Chriſte, Which deſyreth not the death of a ſinner, but rather that he may turne from his Wickedneſſe and lyue, and hath geuen poWer and commaundement to his Miniſters, to declare and pronounce to his people beyng penitent, the abſolution and remiſſion of theyr ſinnes: he pardoneth and abſolueth al them Whiche truely repent, and vnfaignedly beleeue his holy Goſpell. Wherefore We beſeeche hym to graunt vs true repentaunce and his holy ſpirite, that thoſe thynges may pleaſe hym Whiche We doo at this preſent, and that the reſt of our lyfe hereafter may be pure and holy, ſo that at the laſt We may come to his eternall ioy, through Jeſus Chriſte our Lorde.

The people ſhall anſweare, Amen.

Mornyng prayer.

Then shall the Miniſter begin the Lordes prayer with a loude voyce.

OUR father Whiche art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be done in earth, as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our treſpaſſes, as we forgeue them that treſpaſſe agaynſt vs. And leade vs not into temptation. But delyuer vs from euyll, Amen.

Then lykewyſe he ſhall ſay.

O Lorde open thou our lippes.

Anſweare.

And our mouth ſhall ſhewe forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſweare.

O Lorde make haſte to helpe vs.

Prieſt.

Glory be to the father, and to the ſonne. &c.
As it was in the beginning, is nowe. &c.
Prayſe ye the Lorde.

Then ſhalbe ſayde or ſong this Pſalme folowyng.

Venite exultemus domino. Pſal. 95.

O Come, let vs ſyng vnto the Lord: let vs hartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgeuing: and ſhewe our ſelues glad in hym with pſalmes.

For the Lorde is a great God: & a great kyng aboue all Gods.

In his hande are al the corners of the earth: & the ſtrength of the hylles is his alſo.

The ſea is his, and he made it: and his handes prepared the drye lande.

O come, let vs worſhyp and fal downe: and kneele before the Lorde our maker.

For he is the Lorde our God: and we are the people of his paſture, and the ſheepe of his handes.

To day

Mornyng prayer.

To day yf ye wyll heare his voyce, harden not your harts: as in the prouocation, and as in the day of temptation in the wyldernesse.

When your fathers tempted me: prooued me, and saw my woorkes.

Fourtie yeeres long was I greeued with this generation, and sayde: it is a people that doo erre in theyr hartes, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the father, and to the sonne: and to the holye ghost.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende, Amen.

Then shall folowe certayne Psalmes, in order, as they be appoynted in a table made for that purpose: except there be proper Psalmes appoynted for that day. And at the ende of euery Psalme through the yeere, and lykewyse in the ende of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis*, shalbe repeated. *Glory be to the father. &c.*

Then shalbe read two Lessons distinctly, with a loude voyce, that the people may heare. The fyrst of the olde Testament, the second of the newe, lyke as they be appoynted by the Kalender, except there be proper lessons assigned for that day: The Minister that readeth the Lesson, standyng, and turnyng hym so, as he may best be hearde of all such as be present. And before euery Lesson the Minister shall say thus, **The fyrst, seconde, thyrde, or fourth Chapter of** Genesis, or Exodus, Matthæwe, Marke, or other lyke, as is appoynted in the Kalender. And in the ende of euery Chapter, he shall say, **Here endeth such a Chapter of suche a booke.**

And to the ende the people may the better heare in suche places where they doo syng, there shall the Lessons be song in a playne tune, after the maner of distinct readyng, and lykewyse the Epistle and Gospel.

After the fyrst Lesson, shall folowe *Te Deum laudamus* in Englyshe, dayly thorough the whole yeere.

Mornyng prayer.

Te deum laudamus.

WE prayse thee, O God: we knowledge thee to be the Lorde.

All the earth doth worshyp thee: the father euerlastyng.

To thee all angelles crye aloude: the heauens, and al the powers therein.

To thee Cherubin and Seraphin: continually doo crie.

Holy, holy, holy: Lorde God of Sabaoth.

Heauen and earth are ful of the maiestie: of thy glory.

The glorious company of the Apostles: prayse thee.

The goodly felowshyp of the prophetes: prayse thee.

The noble armie of martyres: prayse thee.

The holy Church throughout all the worlde: doth knowledge thee.

The father: of an infinite maiestie.

Thy honourable: true, and onely sonne.

Also the holy ghost: the comforter.

Thou art the kyng of glory: O Christ.

Thou art the euerlastyng sonne: of the father.

When thou tookest vppon thee to deliuer man: thou diddest not abhorre the virgins wombe.

When thou hadst ouercome the sharpnesse of death: thou dyddest open the kyngdome of heauen to al beleeuers.

Thou sittest on the ryght hande of God: in the glory of the father.

We beleeue that thou shalt come to be our iudge.

We therefore pray thee helpe thy seruauntes: Whom thou hast redeemed With thy pretious blood.

Make them to be numbred With thy saintes: in glory euerlastyng.

O Lorde saue thy people: and blesse thine heritage.

Gouerne them: and lyft them vp for euer.

Day by day: we magnifie thee.

And we worshyp thy name: euer worlde without ende.

Vouchsafe, O Lorde: to keepe vs this day without synne.

O Lord

Mornyng prayer.

O Lord haue mercie vpon vs: haue mercie vpon vs.
O Lorde let thy mercie lyghten vppon vs: as our trust is in thee.
O Lord, in thee haue I trusted: let me neuer be confounded.

Or this Canticle. *Benedicite omnia opera Domini Domino.*



All ye workes of the Lorde, blesse ye the Lorde: prayse hym and magnifie him for euer.

O ye angelles of the Lord, blesse ye the Lord: prayse ye hym and magnifie hym for euer.

O ye heauens blesse ye the Lord: prayse hym and magnifie hym for euer.

O ye waters that be aboue the fyrmament, blesse ye the Lorde: prayse hym and magnifie hym for euer.

O all ye powers of the Lorde, blesse ye the Lorde: prayse hym and magnifie hym for euer.

O ye Sunne and Moone blesse ye the Lorde: prayse hym and magnifie hym for euer.

O ye Starres of heauen, blesse ye the Lorde: prayse hym and magnifie hym for euer.

O ye shewres and deawe, blesse ye the Lorde: prayse hym and magnifie hym for euer.

O ye wyndes of God, blesse ye the Lorde: prayse him and magnifie hym for euer.

O ye fyre and heate, blesse ye the Lorde: prayse hym and magnifie hym for euer.

O ye wynter and Sommer, blesse ye the Lorde: prayse hym and magnifie hym for euer.

O ye deawes and frostes, blesse ye the Lorde: prayse hym and magnifie hym for euer.

O ye frost and colde, blesse ye the Lorde: prayse hym and magnifie hym for euer.

O ye yce and snowe, blesse ye the Lorde: prayse hym and magnifie hym for euer.

O ye nyghtes and dayes, blesse ye the Lord: prayse hym and magnifie hym for euer.

O ye lyght and darknesse, blesse ye the Lorde: prayse hym and magnifie hym for euer.

Mornyng prayer.

O ye lyghtninges and cloudes, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O let the earth bleſſe the Lorde: yea let it prayſe hym and magnifie hym for euer.

O ye mountaynes and hylles, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O al ye greene thynges vpon the earth, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O ye welles, bleſſe ye the Lorde: prayſe him and magnifie hym for euer.

O ye ſeas and floodes, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye whales and al that moue in the waters, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O all ye foules of the ayre, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O all ye beaſtes and cattaſle, bleſſe ye the Lord: prayſe him and magnifie hym for euer.

O ye chyldren of men, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O let Iſrael bleſſe the Lord: prayſe him and magnifie him for euer.

O ye prieſtes of the Lorde, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye ſeruauntes of the Lorde, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye ſpirites and ſoules of the ryghteous, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O ye holy & humble men of hart, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

Glory be to the father, and to the ſonne. &c.
As it was in the begynnyng, is nowe. &c.

And after the ſecond Leſſon, ſhalbe vſed and ſayde *Benedictus* in Engliſhe, as foloweth.

Bleſſ

Mornyng prayer.

BLessed be the Lorde God of Israel: for he hath visited and redeemed his people. Benedictus.

And hath rayled vp a myghtie saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy prophetes: which haue ben sence the world began.

That we shoulde be saued from our enimies: and from the handes of all that hate vs.

To perfourme the mercy promised to our forefathers: and to remember his holy couenaunt.

To p[illegible]fourme the othe whiche he sware to our forefather Abraham: that he woulde geue vs.

That we being deliuered out of the hands of our enimies: myght serue hym without feare.

In holynesse and righteousnesse before hym: all the dayes of our lyfe.

And thou chylde shalt be called the prophete of the highest: for thou shalt goe before the face of the Lorde to prepare his wayes.

To geue knowledge of saluation vnto his people: for the remission of their synnes.

[illegible]ough the tender mercie of our God: whereby the day spryng from an hygh hath visited vs.

To geue light to them that sit in darknesse, and in the shadowe of death: and to guyde our feete into the way of peace.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is nowe. &c.

Or els this Psalme.

OBe ioyfull in the Lorde (all ye landes:) serue the Lorde with gladnesse, and come before his presence with a song. Iubilate Deo. Psal. C.

Be ye sure that the Lorde he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O goe

Mornyng prayer.

O goe your way into his gates with thankesgeuyng, and into his courtes with prayse: be thankeful vnto him, & speake good of his name.

For the Lorde is gratious, his mercy is euerlastyng: and his trueth endureth from generation to generation.

Glory be to the father, and to the sonne. &c.
As it was in the beginnyng, is nowe. &c.

Then shalbe sayd the Creede by the Minister and the people, standyng.



I Beleeue in God the father almightie, maker of heauen and earth: and in Jesus Christe his onely sonne our Lorde, Whiche was conceiued by the holy ghost, borne of the virgin Marie, suffered vnder Ponce Pilate, was crucified, dead, and buryed, he descended into hel, the thyrde day he rose agayne from the dead, he assended into heauen, and sitteth on the ryghe hande of God the father almightie, from thence shall he come to iudge the quicke and the dead. I beleeue in th holy ghost, the holy catholique Churche, the communion of [illegible], the forgeuenesse of synnes, the resurrection of the body, and the lyfe euerlastyng, Amen.

And after that, these praiers folowyng, as well at Euenyng prayer, as at Mornyng prayer, all deuoutly kneelyng, the Minister fyrst pronouncyng with a loude voyce.

The Lorde be with you.

Answeare.

And with thy spirite.

Minister.

Let vs pray.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Then the Minister, Clarkes, and People, shall say the Lordes prayer in Englyshe, with a loude voyce.

Our father Which art in heauen. &c.

Thy

Mornyng prayer.

Then the Miniſter ſtandyng vp ſhall ſay.

O Lorde ſhewe thy mercy vpon vs.

Anſweare.

And graunt vs thy ſaluation.

Prieſt.

O Lorde ſaue the Queene. &c.

Anſweare.

And mercifully heare vs when we cal vpon thee.

Prieſt.

Indue thy miniſters with ryghteouſneſſe.

Anſweare.

And make thy choſen people ioyfull.

Prieſt.

O Lorde ſaue thy people.

Anſweare.

And bleſſe thyne inheritaunce.

Prieſt.

Geue peace in our tyme, O Lorde.

Anſweare.

Becauſe there is none other that fyghteth for vs: but onely thou, O God.

Prieſt.

O God make cleane our hartes within vs.

Anſweare.

And take not thy holy ſpirite from vs.

Then ſhall folowe three Collectes. The fyrſte, of the day, whiche ſhalbe the ſame that is appoynted at the Communion. The ſeconde, for peace. The thyrde, for grace to lyue well. And the two laſt Collectes ſhall neuer alter, but dayly be ſayd at Morning prayer, throughout all the yeere, as foloweth.

The ſeconde Collect for peace.

O God, whiche art aucthour of peace, and louer of concorde, in knowledge of whom ſtandeth our eternall lyfe, whoſe ſeruice is perfect freedome: defende vs thy humble ſeruauntes in all aſſaultes of our enimies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the myght of Jeſus Chriſte our Lorde, Amen.

The

Euenyng prayer.

The thyrde Collect for grace.



Lorde our heauenly father, almightie and euerlastyng God, whiche hast safely brought vs to the begynnyng of this day, defende vs in the same with thy myghtie power, and graunt that this day we fall into no synne, neither runne into any kynde of danger: but that al our dooynges may be ordered by thy gouernaunce, to doo alwayes that is ryghteous in thy syght, through Jesus Christ our Lorde, Amen.

An order for euenyng

prayer throughout the yeere.

Then shall the Priest say.

Our father which art in heauen. &c.

Then lykewyse he shall say.

O Lorde open thou our lippes.

Answeare.

And our mouth shall shewe forth thy prayse.

Priest.

O God make speede to saue vs.

Answeare.

Lorde make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne: and to the holye ghost.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende, Amen.

Prayse ye the Lorde.

Then psalmes in order as they be appoynted in the table for Psalmes, except there be proper Psalmes appoynted for that day. Then a Lesson of the old Testament, as is appoynted lykewyse in the Kalender, except there be proper Lessons appoynted for that day. After that, *Magnificat* in Englyshe, as foloweth.

My soule

Euenyng prayer.



My soule doth magnifie the Lorde: & my spirit hath reioyced in God my sauiour. Magnificat. Luke.1.

For he hath regarded: the lowlinesse of his handmayden.

For beholde from henceforth: al generations shall call me blessed.

For he that is myghtie hath magnified me: and holy is his name.

And his mercie is on them that feare him: throughout al generations.

He hath shewed strength with his arme: he hath scattered the proude in the imaginations of their hartes.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath fylled the hungry with good thynges: and the ryche he hath sent empty away.

He remembryng his mercy hath holpen his seruaunt Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glory be to the father, and to the sonne: & to the holy ghost.

As it was in the beginning, is nowe, & euer shalbe: World without ende, Amen.

Or els this Psalme.



Syng vnto the Lorde a newe song: for he hath done marueylous thynges. Cantate Domino. Psalm.98

With his owne ryght hande, and with his holy arme: hath he gotten hym selfe the victorie.

The Lorde declared his saluation: his ryghteousnesse hath he openly shewed in the sight of the Heathen.

He hath remembred his mercie and trueth towarde the house of Israel: and all the endes of the worlde haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde all ye landes: syng, reioyce, and geue thankes.

Prayse

Euenyng prayer.

Prayse the Lorde vpon the Harpe: syng to the Harpe with a psalme of thankesgeuyng.

With Trumpettes also and Shaumes: O shewe your selues ioyful before the Lord the king.

Let the sea make a noyse, and al that therein is: the rounde worlde, and they that dwell therein.

Let the flooddes clap theyr handes, and let the hylles be ioyfull togeather before the Lord: for he is come to iudge the earth.

With ryghteousnesse shall he iudge the worlde: and the people with equitie.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

Then a Lesson of the newe Testament. And after that, *Nunc dimittis* in Englyshe, as foloweth.

Luke. 2.

LOrde nowe lettest thou thy seruaunt depart in peace: accordyng to thy woorde.

For myne eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is nowe. &c.

Or els this Psalme.

Deus misereatur nostri. Psalm. 74

GOD be mercifull vnto vs, and blesse vs: and shewe vs the lyght of his countenaunce, and be mercyful vnto vs.

That thy Way may be knowen vpon the earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea let al the people prayse thee.

O let the nations reioyce & be glad: for thou shalt iudge the folke ryghteously, and gouerne the

nations

nations vpon earth.

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the earth bryng foorth her encrease: and God, euen our owne God, shal geue vs his blessyng.

God shal blesse vs: and all the endes of the world shal feare hym.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

Then shall folowe the Creede, with other prayers, as is before appoynted at Mornyng Prayer after *Benedictus*, and with three Collectes. First, of the day. The seconde, of peace. Third, for ayde agaynst al peryls, as heareafter foloweth. VVhiche two last Collectes shalbe dayly sayde at Euenyng prayer, without alteration.

The seconde Collect at Euenyng prayer.



God, from whom all holy desyres, all good counsayles, and al iust workes do proceede, geue vnto thy seruauntes that peace whiche the worlde can not geue, that both our hartes may be set to obey thy commaundementes, and also that by thee, we beyng defended from the feare of our enimies, may passe our tyme in rest and quietnesse, through the merites of Jesus Christ our sauiour. Amen.

The third Collect for ayde agaynst all peryls.



Vghten our darknesse we beseech thee, O Lord, and by thy great mercye defende vs from all perils and dangers of this nyght, for the loue of thy onely sonne our sauiour Jesus Christe, Amen.

In the feastes of Christmas, the Epiphanie, Saint Matthie, Easter, the Assention, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomewe, Saint Matthæwe, Saint Simon and Iude, Saint Andrewe, and Trinitie Sunday, shalbe song or sayde immediatly after *Benedictus*, this confession of our Christian fayth.

Euenyng prayer.

Quicunque vult.

WHosoeuer Wyll be saued: before all thynges it is necessarie that he holde the Catholique fayth.

Whiche fayth, except euery one doo keepe holy & vndefyled: Without doubt he shall perysshe euerlastyngly.

And the Catholique fayth is this: that We Woorshyp one God in trinitie, and trinitie in vnitie.

Neyther confoundyng the persons: nor diuydyng the substaunce.

For there is one person of the father, another of the sonne: and another of the holy ghost.

But the Godhead of the father, of the sonne, and of the holy ghost, is all one: the glory equall, the maiestie coeternal.

Suche as the father is, suche is the sonne: and suche is the holy ghost.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet they are not three eternalles: but one eternal.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So lykewyse, the father is almyghtie, the sonne almyghtie: and the holy ghost almyghtie.

And yet they are not three almyghties: but one almighty.

So the father is God, the sonne is God: and the holy ghost is God.

And yet are they not three Gods: but one God.

So lykewyse the father is Lord, the sonne Lorde: and the holy ghost Lorde.

And yet not three Lords: but one Lord.

For lyke as We be compelled by the Christian veritie: to acknowledge euery person by hym selfe to be God and Lorde.

So

So are we forbydden by the Catholique religion: to say, there be three Gods, or three Lordes.

The father is made of none: neyther created, nor begotten.

The sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father and of the sonne: neyther made, nor created, nor begotten, but proceedyng.

So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holy ghostes.

And in this trinitie, none is afore or after other: none is greater nor lesse then another.

But the whole three persons be coeternall togeather: and coequall.

So that in all thynges, as is aforesayde: the vnitie in trinitie, and the trinitie in vnitie is to be Worshipped.

He therefore that Wyll be saued: must thus thynke of the trinitie.

Furthermore it is necessarie to euerlastyng saluation: that he also beleeue ryghtly in the incarnation of our Lorde Jesu Christe.

For the ryght fayth is, that We beleeue and confesse: that our Lorde Jesu Christ the sonne of God, is God and man.

God, of the substaunce of the father, begotten before the Worldes: and man, of the substaunce of his mother, borne in the Worlde.

Perfect God, and perfect man, of a reasonable soule: and humane flesshe subsistyng.

Equall to the father, as touchyng his Godhead: and inferior to the father, touchyng his manhood.

Who although he be God and man: yet he is not two, but one Christe.

One, not by conuersion of the Godhead into flesshe: but by takyng of the manhood into God.

One altogeather, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesshe is one man: so God

and man, is one Christe.

Who suffered for our saluation: descended into hell, rose agayne the thirde day from the dead.

He assended into heauen, he sitteth on the ryght hande of the father GOD almyghtie: from whence he shall come to iudge the quicke and the dead.

At whose commyng all men shall ryse agayne with theyr bodyes: and shall geue account for their owne woorkes.

And they that haue doone good, shall goe into lyfe euerlastyng: and they that haue doone euyll, into euerlastyng fyre.

This is the Catholique fayth: Which except a man beleeue faythfully he can not be saued.

Glory be to the father, and to the sonne: and to the holye ghost.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende, Amen.

Thus endeth the order of

Mornyng and Euenyng prayer through
the whole yeere.

Here folowveth the Letanie,

to be vſed vpon Sundayes, Wedneſdayes, and Fry-
dayes, and at other tymes when it
ſhalbe commaunded by the
Ordinarie.



God the father of heauen: haue mercie vpon vs miſerable ſinners.

O God the father of heauen: haue mercie vpon vs miſerable ſinners.

O GOD the ſonne redeemer of the worlde: haue mercie vppon vs miſerable ſinners.

O God the ſonne redeemer of the worlde: haue mercie vpon vs miſerable ſinners.

O GOD the holy ghoſt proceedyng from the father and the ſonne: haue mercie vpon vs miſerable ſinners.

O God the holy ghoſt proceedyng from the father and the ſonne, haue mercie vppon vs miſerable ſinners.

O holy, bleſſed, and glorious trinitie, three perſons and one God: haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, and glorious trinitie, three perſons and one God: haue mercie vpon vs miſerable ſinners.

Remember not Lorde our offences, nor the offences of our forefathers, neither take thou vengeaunce of our ſinnes: ſpare vs good Lorde, ſpare thy people whom thou haſt redeemed with thy moſt pretious blood, and be not angrie with vs for euer.

Spare vs good Lorde.

From all euyll and miſcheefe, from ſinne, from the craftes and aſſaultes of the deuyll, from thy wrath, and from euerlaſtyng damnation.

Good Lorde delyuer vs.

From all blyndneſſe of hart, from pryde, vayne glory, and hypocriſie, from enuie, hatred, and malice, and all vnchari-tableneſſe.

Good Lorde delyuer vs.

From fornication and all other deadly ſinne, and from al the deceites of the worlde, the fleſhe, and the deuyl.

The Letanie.

Good Lorde deliuer vs.

From lyghtnyng and tempest, from plague, pestilence, and famine, from battayle and murder, and from sodayne death.

Good Lorde deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of hart, and contempt of thy Woorde, and commaundement.

Good Lorde deliuer vs.

By the mysterie of thy holy incarnation, by thy holy natiuitie and circumcision, by thy baptisme, fastyng, and temptation.

Good Lorde deliuer vs.

By thyne agonie and blooddy sweat, by thy crosse and passion, by thy pretious death and buryall, by thy glorious resurrection and assention, and by the commyng of the holy ghost.

Good Lorde deliuer vs.

In al tyme of our tribulation, in al tyme of our Wealth, in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs.

We sinners do beseeche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Churche vniuersally in thy ryght Way.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to keepe and strengthen in the true worshippyng of thee, in rygh teousnesse and holynesse of lyfe, thy seruaunt Elizabeth our most gratious Queene and gouernour.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to rule her hart in thy fayth, feare, and loue, and that she may euermore haue affiaunce in thee, and euer seeke thy honour and glory.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to be her defender and keper, geuyng her the victorie ouer all her enimies.

please thee to bless our gratious queene Anne prince thassect all the kinge & quenes issue

VVe beseeche thee to heare vs good Lorde.

That it may please thee to illuminate all Bysshoppes, Pastours, and Ministers of the Churche, with true knowledge and

and vnderstandyng of thy Woorde: and that both by theyr preachyng and lyuyng, they may set it foorth, and shewe it accordyngly.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to endue the Lordes of the counsell, and all the nobilitie with grace, wysedome, and vnderstandyng.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to blesse and keepe the magistrates, geuyng them grace to execute iustice, and to maynteyne trueth.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to blesse and keepe al thy people.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to geue to all nations, vnitie, peace, and concorde.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to geue vs an hart to loue and dread thee, and diligently to lyue after thy commaundementes.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to geue to al thy people increase of grace, to heare meekely thy Woorde, and to receyue it with pure affection, and to bryng foorth the fruites of the spirite.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to bryng into the way of trueth, all suche as haue erred and are deceyued.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to strengthen such as do stande, and to comfort and helpe the weake harted, and to rayse vp them that fall, and finally to beate downe Satan vnder our feete.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to succour, helpe, and comfort, all that be in daunger, necessitie, and tribulation.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to preserue all that trauayle by lande or by water, all women labouryng of chylde, all sicke persons and young chyldren, and to shewe thy pitie vppon all pryso-

 ners

ners and captiues.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to defend and prouide for the fatherlesse chyldren and wydowes, and all that be desolate and oppressed.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to haue mercie vpon al men.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to forgeue our enimies, persecutours, and slaunderers, and to turne theyr hartes.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to geue and preserue to our vse the kyndly fruites of the earth, so as in due tyme we may enioye them.

VVe beseeche thee to heare vs good Lorde.

That it may please thee to geue vs true repentaunce, to forgeue vs al our synnes, negligences, and ignoraunces, and to endue vs with the grace of thy holy spirite, to amende our lyues accordyng to thy holy woorde.

VVe beseeche thee to heare vs good Lorde.

Sonne of God we beseeche thee to heare vs.

Sonne of God: we beseeche thee to heare vs.

O Lambe of God that takest away the sinnes of the world.

Graunt vs thy peace.

O Lambe of God that takest away the sinnes of the world,

Haue mercie vpon vs.

O Christe heare vs.

O Christe heare vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Christe haue mercie vpon vs.

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

¶ Our father Which art in heauen. &c.

And leade vs not into temptation.

But delyuer vs from euyl. Amen.

The Versicle.

O Lorde deale not with vs after our sinnes.

The Answeare.

Neyther reward vs after our iniquities.

Let vs pray.



God mercifull father, that despysest not the sighyng of a contrite hart, nor the desyre of suche as be sorowfull: mercifully assiste our prayers that we make before thee in all our troubles and aduersities whensoeuer they oppresse vs. And graciously heare vs, that those euyls, whiche the craft and subtiltie of the deuyl or man worketh agaynst vs be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that we thy seruantes, beyng hurte by no persecutions, may euermore geue thankes vnto thee in thy holy Churche, through Jesus Christe our Lorde.

O Lorde arise, helpe vs, and delyuer vs for thy name sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs, the noble workes that thou dyddest in theyr dayes, and in the olde tyme before them.

O Lorde arise, helpe vs, and delyuer vs for thine honour.

Glorye be to the father, and to the sonne, and to the holye ghost.

As it was in the begynnyng, is nowe, and euer shalbe, worlde without ende. Amen.

From our enimies defende vs, O Christe.

Graciously looke vpon our afflictions.

Pitifully beholde the sorrowes of our hartes.

Mercifully forgeue the sinnes of thy people.

Fauourably with mercie heare our prayers.

O sonne of Dauid haue mercie vpon vs.

Both nowe and euer vouchsafe to heare vs, O Christe.

Graciously heare vs O Christe, Graciously heare vs O Lorde Christe.

The Versicle.

O Lorde let thy mercie be shewed vpon vs.

The Answeare.

As we doo put our trust in thee.

The Letanie.

℣ Let vs pray.



E humbly beseeche thee, O father, mercifully to looke vppon our infirmities: & for the glory of thy names sake, turne frō vs al those euils that we most ryghteously haue deserued, & graūt that in al our troubles we may put our whole trust & confidence in thy mercie, and euermore serue thee in holynesse and purenes of lyuyng, to thy honour and glory, through our onely mediatour and aduocate, Jesus Christe our Lorde, Amen.

A prayer for the Queenes Maiestie.



O Lorde our heauenly father, hygh and myghtie, king of kinges, Lorde of Lordes, the onely ruler of princes, whiche doest from thy throne beholde all the dwellers vppon the earth, moste hartyly we beseeche thee with thy fauour to beholde our most gratious Soueraigne Lady Queene Elizabeth, and so replenishe her with the grace of thy holy spirite, that she may alwaye enclyne to thy wyll, and walke in thy way, indue her plentifully with heauenly gyftes, graunt her in health and wealth long to lyue, strength her, that she may vanquishe and ouercome all her enimies, and finally after this lyfe she may atteyne euerlastyng ioy and felicitie, through Jesus Christe our Lorde, Amen. Almighty god that arte father of thyne elette & theyr leede we humblie beseethe to blesse ou



Almightie and euerlastyng God, whiche onely woorkest great marueyles, sende downe vppon our Byshops and Curates, and all congregations committed to theyr charge, the healthfull spirite of thy grace, & that they may truely please thee, powre vpon them the continuall dewe of thy blessyng: Graunt this, O Lorde, for the honour of our aduocate & mediatour Jesus Christe, Amen.

Gyue grace vnto them Gyue thy heauenly grace to prosper A prayer

in all fruitfulnes and bringe them at length to thyne euerlastinge kingdome

through Jesus christe our lord Amen.

The Letanie.

A prayer of Chriſoſtome.

ALmightie God, whiche haſt geuen vs grace at this tyme with one accorde to make our common ſupplications vnto thee, and doeſt promiſe that when two or three be geathered togeather in thy name, thou wilt graunt theyr requeſtes: fulfyll nowe, O Lorde, the deſires and petitions of thy ſeruauntes, as may be moſt expedient for them, grauntyng vs in this worlde knowledge of thy trueth, and in the worlde to come lyfe euerlasting. Amen.

THe grace of our Lorde Jeſus Chriſte, and the loue of GOD, and the felowſhyppe of the holy ghoſt, be with vs al euermore. Amen. 2. Cor. 13.

For rayne, if the tyme requyre.

O God heauenly father, whiche by thy ſonne Jeſus Chriſte haſt promiſed to all them that ſeeke thy kyngdome, and the ryghteouſneſſe therof, al thynges neceſſarie to theyr bodyly ſuſtenaunce: ſende vs, we beſeeche thee, in this our neceſſitie, ſuche moderate rayne and ſhewres, that we may receyue the fruites of the earth to our comfort, and to thy honour, through Jeſus Chriſte our Lord, Amen.

For fayre wether.

O Lorde God, whiche for the ſinne of man dyddeſt once drowne all the worlde, except eyght perſons, and afterwarde of thy great mercie dyddeſt promiſe neuer to deſtroy it ſo agayne: we humbly beſeeche thee, that although we for our iniquities haue worthyly deſerued this plague of rayne and waters, yet vppon our true repentaunce, thou wylt ſende vs ſuche weather whereby we may receyue the fruites of the earth in due ſeaſon, and learne both by thy puniſhment to amende our lyues, and for thy clemencie to geue thee prayſe and glory, through Jeſus Chriſte our Lorde. Amen.

In

The Letanie.

In the tyme of dearth and famine.

O God heauenly father, whose gyft it is that the rayne dooth fall, the earth is fruitfull, beastes increase, and fishes do multiplie, beholde We beseeche thee, the afflictions of thy people, and graunt that the scarsitie and dearth (whiche We do nowe most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnes and plentie, for the loue of Jesu Christe our Lorde, to whom with thee and the holy ghost, be prayse for euer. Amen.

In the tyme of warre.

O Almyghtie God, kyng of all kynges, and gouernour of all thynges, whose power no creature is able to resist, to whom it belongeth iustly to punyshe synners, and to be mercifull to them that truely repent: Saue and delyuer vs (We humblye beseeche thee) from the hands of our enimies, abate their pryde, asswage theyr malice, and confounde theyr deuises, that We beyng armed with thy defence, may be preserued euermore from all peryls, to glorifie thee which art the onely geuer of all victorie, through the merites of thy onely sonne Jesus Christe our Lorde. Amen.

In the time of any common plague or sickenesse.

O Almyghtie God, whiche in thy wrath in the tyme of kyng Dauid, diddest slea with the plague of pestilence .lxx. M. and yet remembryng thy mercie dyddest saue the rest: haue pitie vpon vs miserable sinners, that nowe are visited with great sickenesse and mortalitie, that like as thou diddest then commaunde thyne angel to ceasse from punishyng: so it may please thee to withdrawe from vs this plague and greeuous syckenesse, through Jesus Christe our Lorde. Amen.

O God, whose nature and propertie is euer to haue mercie and to forgeue, receyue our humble petitions, and though We be tyed and bounde with the chayne of our synnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Jesus Christes sake our mediatour and aduocate. Amen.

The

The Collectes, Epistles, and

Gospels, to be vsed at the celebration of the Lordes
Supper and holy Communion, through the yeere.

The first sunday in Aduent.

The Collect.

ALmightie God, geue vs grace that we may caste away the woorkes of darknesse, and put vpon vs the armour of lyght, nowe in the tyme of this mortal lyfe (in the which thy sonne Jesus Christ came to visite vs in great humilitie) that in the last day, when he shal come agayne in his glorious maiestie to iudge both the quicke & the dead, we may ryse to the lyfe immortall, through hym, who lyueth and raigneth with thee and the holy ghost, nowe and euer. Amen.

The Epistle.

OWe nothyng to any man, but this, that ye loue one another: For he that loueth another, fulfylleth the lawe. For these commaundementes, Thou shalt not commit adulterie, Thou shalt not kyll, Thou shalt not steale, Thou shalt beare no false witnesse, Thou shalt not lust: and so foorth (yf there be any other commaundement) it is all comprehended in this saying, namely, Loue thy neyghbour as thee selfe. Loue hurteth not his neyghbour: therefore is loue the fulfyllyng of the lawe. This also we knowe the season, howe that it is tyme that we shoulde nowe awake out of sleepe. For now is our saluation nearer then when we beleeued. The night is passed, the day is come nigh. Let vs therefore caste away the deedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly: as it were in the day lyght, not in eatyng and drynkyng, neyther in chaunberyng and wantonnesse, neyther in stryfe and enuying: Rom. 13.

But

The first sunday in Aduent.

But put ye on the Lorde Jesus Christe, and make not prouision for the flesshe, to fulfyl the lustes of it.

The Gospel.



Mat. 21. AND When they drewe nygh to Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Jesus two of his Disciples, saying vnto them, Goe into the towne that lyeth ouer against you, and anone ye shall fynde an Asse bounde, and her colt with her, loose them, and bryng them vnto me: And yf any man saye ought vnto you, say ye, The Lord hath neede of them: and strayghtway he wyll let them goe. All this was done that it myght be fulfylled whiche was spoken by the Prophete, saying, Tel ye the daughter of Sion: beholde, thy kyng commeth vnto thee meeke, sitting vpon an Asse and a colt, the foale of the Asse vsed to the yoke. The disciples went and did as Jesus commaunded them, and brought the Asse and the colte, and put on them theyr clothes, and set him thereon. And many of the people spread theyr garmentes in the way. Other cut downe braunches from the trees, and strawed them in the waye. Moreouer, the people that went before, and they that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lorde, Hosanna in the hyghest. And When he was come to Hierusalem, all the citie was moued, saying, Who is this? And the people sayd, This is Jesus, the Prophete of Nazareth, a citie of Galilee. And Jesus went into the temple of God, & cast out all them that solde and bought in the temple, and ouerthrewe the tables of the money chaungers, & the seates of them that solde Doues, and sayde vnto them, it is Written, My house shalbe called the house of prayer, but ye haue made it a den of theeues.

The

The ſecond ſunday in Aduent.

The Collect.

BLeſſed Lorde, Which haſt cauſed all holy ſcriptures to be written for our learnyng: Graunt vs that we may in ſuche wyſe heare them, reade, marke, learne, and inwardly digeſt them, that by patience and comfort of thy holy woorde, we may embrace and euer holde faſt the bleſſed hope of euerlaſtyng lyfe, whiche thou haſt geuen vs in our ſauiour Ieſus Chriſte.

The Epiſtle.

WHatſoeuer thynges are wrytten afore tyme, they are wrytten for our learnyng, that we through patience and comfort of the ſcriptures myght haue hope. The God of patience and conſolation, graunt you to be lyke mynded one towardes another, after the enſample of Chriſte Ieſu: that ye all agreeyng together, may with one mouth prayſe God the father of our Lorde Ieſus Chriſte. Wherefore receyue ye one another, as Chriſte receyued vs, to the prayſe of God. And this I ſay, that Ieſus Chriſte was a miniſter of the circumciſion for the trueth of God, to confirme the promiſes made vnto the fathers, and that the gentiles myght prayſe God for his mercie, as it is Written: For this cauſe I wyll prayſe thee among the gentiles, and ſyng vnto thy name. And agayne he ſayth, Reioyce ye gentiles with his people. And agayne, Prayſe the Lorde all ye gentiles, and laude hym all ye nations togeather. And agayne Eſai ſayth, There ſhalbe the roote of Ieſſe, and he that ſhall ryſe to raigne ouer the gentyles, in hym ſhall the gentyles truſt. The God of hope fyll you with all ioy and peace in beleeuyng, that ye may be ryche in hope, through the power of the holy ghoſt. Rom. xv.

The

The ſecond ſunday.

The Goſpel.

Luk.xxi. THere ſhalbe ſignes in the ſunne, and in the moone, and in the ſtarres: and in the earth the people ſhalbe at theyr wittes ende through diſpayre. The ſea and the waters ſhall roare, and mens hartes ſhall fayle them for feare, and for lookyng after thoſe thynges whiche ſhall come on the earth. For the powers of heauen ſhal moue. And then ſhall they ſee the ſonne of man come in a cloude with power and great glory. When theſe thynges begin to come to paſſe, then looke vp, and lyft vp your heades, for your redemption draweth nygh. And he ſhewed them a ſimilitude: Behold the figge tree, & al other trees, when they ſhoote forth theyr buddes, ye ſee and know of your owne ſelues that ſommer is then nygh at hande. So lykewyſe ye alſo (when ye ſee theſe thynges come to paſſe) be ſure that the kyngdome of God is nygh. Uerily I ſay vnto you, this generation ſhall not paſſe, tyl all be fulfylled. Heauen and earth ſhall paſſe, but my wordes ſhall not paſſe.

The thyrd ſunday in Aduent.

The Collect.

LOrde, we beſeeche thee geue eare to our prayers, and by thy gratious viſitation lyghten the darkeneſſe of our hart, by our Lorde Jeſus Chriſte.

The Epiſtle.

i.Cor.iiii. LEt a man this wyſe eſteeme vs, euen as the miniſters of Chriſte, and ſtewardes of the ſecretes of God. Furthermore, it is requyred of the ſtewardes, that a man be founde faythful. With me it is but a very ſmall thyng that I ſhoulde be iudged of you, eyther of mans iudgement: no, I iudge not myne owne ſelfe, for I knowe nought by mee ſelfe, yet

am

am I not thereby iuſtified. It is the Lorde that iudgeth me. Therefore iudge nothyng before the tyme, vntyll the Lorde come, which wyll lyghten thynges that are hid in darkneſſe, and open the counſayles of the hartes, and then ſhall euery man haue prayſe of God.

The Goſpel.

When Iohn, being in pryſon, hearde the woorkes of Chriſte, he ſent two of his diſcipies, and ſayde vnto hym, Art thou he that ſhall come, or do we looke for another? Ieſus anſweared and ſayde vnto them, Goe and ſhewe Iohn agayne what ye haue heard & ſeene: The blinde receiue theyr ſyght, the lame walke, the leapers are cleanſed, and the deafe heare, the dead are rayſed vp, and the poore receyue the glad tydynges of the Goſpell, and happie is he that is not offended by me. And as they departed, Ieſus beganne to ſay vnto the people concernyng Iohn, What went ye out into the wylderneſſe to ſee? A reede that is ſhaken with the wynde? Or what went ye out to ſee? A man clothed in ſoft raiment? Behold, they that weare ſoft clothyng, are in kyngs houſes. But what went ye out for to ſee? A Prophet? Verily I ſay vnto you, and more then a prophet. For this is he of whom it is Written, Beholde, I ſende my meſſenger before thy face, which ſhal prepare thy way before thee. math. xi.

The fourth ſunday in aduent

The Collect.

Lorde rayſe vp (we pray thee) thy power, and come among vs, and with great might ſuccour vs, that where as (through our ſinnes and wickedneſſe) we be ſore let and hyndred, thy bountifull grace and mercie (through the ſatisfaction of thy ſonne our Lorde) may ſpeedily delyuer vs: to whom with thee, and the holy ghoſt, be honour and glory, worlde without ende.

The

The fourth Sunday.

The Epistle.

Phil.4. REioyce in the Lorde alway, and agayne I say reioyce. Let your softnesse be knowen to all men, the Lorde is euen at hande. Be carefull for nothyng, but in all prayer & supplication, let your petitions be manifest vnto God, with geuyng of thankes. And the peace of God (which passeth all vnderstandyng) keepe your hartes and myndes, through Christ Iesu.

The Gospel.

Iohn.1. THis is the recorde of Iohn: When the Iewes sent Priestes and Leuites from Hierusalem to aske hym, What art thou? And he confessed, & denyed not, and sayde playnely, I am not Christe. And they asked hym, What then? Art thou Helias? And he sayth, I am not. Art thou the Prophete? And he aunswered, No. Then sayd they vnto him, What art thou? that We may geue an aunsweare vnto them that sent vs? what sayest thou of thee selfe? He sayde, I am the voyce of a cryer in the wyldernesse: make straight the way of the Lorde, as sayde the Prophete Esai. And they which were sent, were of the Pharises, and they asked hym, and sayde vnto hym, Why baptisest thou then, yf thou be not Christe, nor Helias, neyther that Prophete? Iohn aunsweared them, saying, I baptise with water, but there standeth one among you, whom ye knowe not, he it is, whiche though he came after me, was before me, whose shewe latchet I am not worthie to vnlose. These thynges were done at Bethabara beyond Iordane, where Iohn dyd baptise.

On Christmas day.

The Collect.

ALmyghtie God, whiche hast geuen vs thy onely begotten sonne to take our nature vpon hym, and this day to be borne of a pure virgin: Graunt that

We

we beyng regenerate and made thy chyldren by adoption and grace, may dayly be renued by thy holy spirite, through the same our Lord Jesus Christe, who lyueth and raigneth with thee. &c.

The Epistle.

GOD in tymes past dyuersly and many wayes spake vnto the fathers by Prophetes: but in these last dayes he hath spoken to vs by his owne sonne, whom he hath made heyre of all thynges, by whom also he made the worlde, whiche (sonne) beyng the bryghtnesse of his glory, and the very image of his substaunce, rulyng al thynges with the worde of his power, hath by his owne person purged our sinnes, and sytteth on the ryght hande of the maiestie on hygh, beyng so muche more excellent then the angels, as he hath by inheritaunce obteyned a more excellent name then they. For vnto whiche of the angels sayde he at any tyme, Thou art my sonne, this day haue I begotten thee: And agayne, I wyll be his father, and he shalbe my sonne. And agayne, when he bryngeth in the fyrst begotten sonne into the worlde, he sayth, And let all the angels of God worshyp hym. And vnto the angels he sayth, He maketh his angels spirites, and his ministers a flame of fyre. But vnto the sonne he sayth, Thy seate (O God) shall be for euer and euer. The scepter of thy kyngdome, is a ryght scepter. Thou hast loued ryghteousnesse, and hated iniquitie. Wherefore God, euen thy God, hath annoynted thee with oyle of gladnesse, aboue thy felowes. And thou Lorde in the begynnyng hast layde the fundation of the earth, and the heauens are the workes of thy hands. They shal perishe, but thou endurest. They all shall ware olde as doth a garment, and as a vesture shalt thou change them, and thy shalbe changed: But thou art euen the same, and thy yeeres shall not fayle. Hebre. 1.

The fourth Sunday.

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Christmas day.

The Gospel.

hn.i.

IN the beginnyng was the woorde, and the woorde was with God, and God was the woorde. The same was in the begynnyng with GOD. All thynges were made by it, and without it was made nothyng that was made. In it was lyfe, and the lyfe was the lyght of men, and the light shineth in the darkenesse, and the darknesse comprehended it not. There was sent from God a man, whose name was John. The same came as a witnesse, to beare witnesse of the lyght, that al men through hym myght beleeue. He was not that lyght, but was sent to beare witnesse of the lyght. That lyght was the true lyght, whiche lyghteth euery man that commeth into the worlde. He was in the world, and the worlde was made by hym, and the worlde knewe hym not. He came among his owne, and his owne receyued hym not. But as many as receyued hym, to them gaue he power to be made sonnes of god, euen them that beleeued on his name, whiche were borne, not of blood, nor of ỹ wyll of the flesshe, nor yet of the wyl of man, but of god. And the same Worde became flesshe, & dwelt among vs, and we sawe the glory of it, as the glorie of the onely begotten sonne of the father, full of grace and trueth.

Saint Steuens day.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enimies, by the example of thy martyr S. Steuen, who prayed for his persecutours, to thee Which liuest.

Then shal folowe the Collect of the Naniuitie, which shalbe sayde continually vnto Newyeeres day.

The Epistle.

actes.vii.

AND Steuen being full of the holy ghost, looked vp stedfastly with his eyes into heauen, & sawe the glory of God, and Jesus standyng on the right hand of god, & sayd, Behold, I see the heauens open, & the sonne of man standyng on the

Saint Steuens day.

ryght hande of God. Then they gaue a shout with a loude voyce, and stopped theyr eares, and ran vpon hym all at once, and cast hym out of the citie, and stoned hym. And the witnesses layde downe theyr clothes at a young mans feete, whose name was Saule: And they stoned Steuen, callyng on, and saying, Lord Jesu receyue my spirite. And he kneeled downe, and cryed with a loude voyce, Lord lay not this sinne to theyr charge. And when he had thus spoken, he fel a sleepe.

The Gospel.

Beholde, I sende vnto you Prophetes, and wyse men, and Scribes, and some of them ye shall kyll and crucifie, and some of them ye shall scourge in your Synagogues, & persecute them from citie to citie, that vppon you may come all the ryghteous blood whiche hath ben shed vpon the earth, from the blood of ryghteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slue betweene the temple and the aulter. Verily I say vnto you, all these thynges shall come vpon this generation. O Hierusalem, Hierusalem, thou that kyllest the Prophetes, and stonest them which are sent vnto thee, howe often would I haue geathered thy chyldren togeather, euen as the henne geathereth her chickins vnder her wynges, and ye woulde not: Behold, your house is left vnto you desolate. For I say vnto you, ye shall not see me hencefoorth, tyl that ye say, Blessed is he that commeth in the name of the Lorde. Matt. 23.

Saint Iohn Euangelistes day.

The Collect.

Mercyfull Lorde, we beseech thee to cast thy bryght beames of lyght vppon thy Churche, that it beyng lyghtened by thy doctrine of thy blessed Apostle and Enangelist John, may atteyne to thy euerlastyng gyftes, through Jesus Christe our Lorde. Amen.

Saint Iohn Euangelistes day.

The Epistle.

1 Iohn. 1. THat which was from the beginnyng, which we haue heard, whiche we haue seene with our eyes, which we haue looked vpon, & our handes haue handeled of the woorde of lyfe. And the lyfe appeared, and we haue seene, & beare witnesse, & shewe vnto you that eternall life, which was with the father, and appeared vnto vs. That whiche we haue seene & heard, declare we vnto you, that ye also may haue felowshyp with vs, and that our felowshyp may be with the father and his sonne Jesus Christ. And this we wryte vnto you, that ye may reioyce, and that your ioy may be full. And this is the tydynges which we haue heard of hym, and declare vnto you, that God is lyght, and in hym is no darknesse at all. If we say we haue felowshyp with hym, and walke in darknesse, we lye, & doo not the trueth. But & yf we walke in lyght, euen as he is in light, then haue we felowshyp with him, & the blood of Jesus Christe his sonne cleanseth vs from all sinne. If we say we haue no sinne, we deceyue our selues, and the trueth is not in vs. If we knowledge our sinnes, he is faythfull and iust to forgeue vs our sinnes, and to clense vs from all vnryghteousnesse. If we say we haue not sinned, we make hym a lyer, and his woorde is not in vs.

The Gospel.

Iohn. 21. IEsus sayde vnto Peter, Folowe thou me. Peter turned about, and sawe the disciple whom Jesus loued, folowyng: (whiche also leaned on his brest at supper, and sayde, Lorde whiche is he that betrayeth thee:) when Peter therefore sawe hym, he sayde to Jesus, Lorde, what shal he here doo: Jesus sayde vnto hym, If I wyll haue hym to tarry tyll I come, what is that to thee: Folowe thou me. Then went this saying abroade among the brethren, that that disciple shoulde not dye. Yet Jesus sayde not to hym, he shall not

not dye: but if I wyl that he tarry tyll I come, what is that to thee? The same disciple is he which testifieth of these thynges, and wrote these thynges, & we know that his testimonie is true. There are also many other thinges which Jesus did, the whiche if they should be written euery one, I suppose the world could not conteyne the bookes that shoulde be written.

The Innocentes day.

The Collect.

ALmightie God, whose prayse this day the young Innocētes thy witnesses haue confessed & shewed forth, not in speakyng, but in dying: mortifie & kyll all vices in vs, that in our conuersation, our lyfe may expresse thy fayth, which with our tongues we doo confesse, through Jesus Christ our Lord.

The Epistle.

I Looked, and loe, a lambe stoode on the mount Sion, and with hym an hundred and .xliiii. thousande, hauyng his name, and his fathers name written in theyr foreheads, and I heard a voyce from heauen as the sound of many waters, and as the voyce of a great thunder. And I hearde the voyce of harpers harping with theyr harpes. And they songue as it were a new songue before the seate, & before the foure beastes and the Elders, and no man could learne the songue, but the hundred .xliiii. thousād which were redeemed from the earth. These are they which were not defiled with womē, for they are virgins. These folow the Lambe whyther soeuer he goeth. These were redeemed from men, beyng the fyrst fruites vnto God, and to the Lambe. & in theyr mouthes was found no guyle, for they are without spot before the throne of God. Apo. xiiij.

The Gospel.

THE angel of the Lord appeared to Joseph in a sleepe, saying, Aryse, and take the chylde and his mother, and flee into Egypt, and be thou there tyl I bryng thee woorde. For it wyll come to passe, that Herode shall seeke the chylde to destroy hym. So when he a- Math. ii.

woke, he tooke the chylde and his mother by nyght, and departed into Egypt, and was there vnto the death of Herode, that it myght be fulfylled Which was spoken of the Lorde by the prophet, saying, Out of Egypt haue I called my sonne. Then Herod, When he sawe that he was mocked of the wise men, was exceedyng wroth, and sent foorth men of warre, and slue all the chyldren that were in Bethlehem, and in all the coastes (as many as were two yeeres old, or vnder) accordyng to the tyme whiche he had diligently knowen out of the wyse men. Then was fulfylled that which was spoken by the prophete Jeremie, Where as he sayde, In Rama was there a voyce heard, lamentation, weeping, and great mournyng, Rachel weeping for her chyldren, and would not be comforted, because they were not.

The sunday after Christ-

mas day.

The Collect.

Almightie God which hast geuen. &c. (As vpon Christmas day.)

The Epistle.

Gala. iiij.

AND I say, that the heyre (as long as he is a child) differeth not from a seruaunt, though he be Lorde of all: but is vnder tutours and gouernours, vntyl the tyme that the father hath appoynted. Euen so, We also when we were chyldren, were in bondage vnder the ordinaunces of the worlde: But when the tyme was full come, God sent his sonne, made of a woman, and made bond vnto the lawe, to redeeme them whiche were bond vnto the lawe, that we through election might receyue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirite of his sonne into our hartes, which cryeth Abba, father. Wherefore nowe thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heyre of God through Christe.

The

The ſunday after Chriſtmas.

The Goſpel.



THis is the booke of the generation of Jeſus Chriſte, the ſonne of Dauid, the ſonne of Abraham : Abraham begate Iſahac, Iſahac begat Jacob, Jacob begat Judas and his brethren, Judas begat Phares and Zaram, of Thamar, Phares begat Eſrom, Eſrom begat Aram, Aram begat Aminadab, Aminadab begat Naaſſon, Naaſſon begat Salmon, Salmon begat Boos, of Rahab, Boos begat Obed, of Ruth, Obed begat Jeſſe, Jeſſe begat Dauid the kyng, Dauid the kyng begat Salomon, of her that was the wyfe of Urie, Salomon begat Roboam, Roboam begat Abia, Abia begat Aſa, Aſa begat Joſaphat, Joſaphat begat Joram, Joram begat Oſias, Oſias begat Joatham, Joatham begat Achas, Achas begat Ezechias, Ezechias begat Manaſſes, Manaſſes begat Amon, Amon begat Joſias, Joſias begat Jeconias and his brethren, about the tyme that they were caryed away to Babylon : And after they were brought to Babylon, Jeconias begat Salathiel, Salathiel begat Zorobabel, Zorobabel begat Abiud, Abiud begat Eliachim, Eliachim begat Azor, Azor begat Sadoc, Sadoc begat Achin, Achin begat Eliud, Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Jacob, Jacob begat Joſeph the huſbande of Marie, of whom was borne Jeſus, euen he that is called Chriſte. And ſo all the generations from Abraham to Dauid are. xiiii. generations. And from Dauid vnto the captiuitie of Babylon are. xiiii. generations. And from the captiuitie of Babylon vnto Chriſt are. xiiii. generations. Matth. i.

The byrth of Jeſus Chriſte was on this wyſe. When his mother Marie was marryed to Joſeph (before they came to dwell togeather) ſhe was founde with chylde by the holye ghoſt. Then Joſeph her huſbande (becauſe he was a righteous man, and woulde not put her to ſhame) was mynded

priuily to depart from her. But whyle he thus thought, beholde, the angel of the Lorde appeared vnto hym in ſleepe, ſaying, Joſeph thou ſonne of Dauid, feare not to take vnto thee Marie thy wife, for that whiche is conceyued in her, commeth of the holy ghoſt. She ſhall bryng foorth a ſonne, and thou ſhalt cal his name Jeſus, for he ſhal ſaue his people frō theyr ſinnes.

All this was doone, that it might be fulfylled which was ſpoken of the Lorde by the Prophete, ſaying, Beholde, a mayde ſhalbe with chylde, and ſhall bryng foorth a ſonne, and they ſhall call his name Emmanuel, whiche if a man interprete, is as muche to ſay, as God with vs. And Joſeph as ſoone as he awooke out of ſleepe, dyd as the angel of the Lorde had bidden him. And he tooke his wyfe vnto him, and knewe her not, tyl ſhe had brought foorth her firſt begotten ſonne, and called his name Jeſus.

The Circumciſion of Chriſt.

The Collect.

ALmightie God, which madeſt thy bleſſed ſonne to be circumciſed, and obedient to the lawe for man: graunt vs the true circumciſion of the ſpirite, that our hartes and al our members beyng mortified from all worldly and carnall luſtes, may in all thynges obey thy bleſſed wyll, through the ſame thy ſonne Jeſus Chriſte our Lorde.

The Epiſtle.

Rom.iiii

BLeſſed is that man to whom the Lord wyl not impute ſynne. Came this bleſſednes then vpon the vncircumciſion, or vppon the circumciſion alſo? For we ſaye, that fayth was reckened to Abraham for righteouſneſſe. Howe was it then reckened? When he was in the circumciſion, or when he was in the vncircumciſion? Not in tyme of circumſition, but when he was yet vncircumciſed. And he receyued the

the signe of circumcision, as a seale of the ryghteousnesse of fayth, whiche he had yet beyng vncircumcised, that he should be the father of all them that beleeue, though they be not circumcised, that righteousnesse myght be imputed to them also, and that he myght be the father of circumcision, not vnto them only which came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in our father Abraham before the tyme of circumcision. For the promise (that he shoulde be heyre of the world) happened not to Abraham, or to his seede, through the law: but through the righteousnes of fayth. For if they which are of the lawe be heyres, then is fayth but vayne, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the angels were gone away from the Sheepheardes into heauen, they sayde one to another, Let vs goe euen nowe vnto Bethlehem, and see this thyng that we heare saye is happened, whiche the Lorde hath shewed vnto vs. And they came with haste, and founde Marie and Joseph, and the babe layde in a maunger. And when they had seene it, they published abroade the saying that was told them of that chylde. And all they that heard it, woondred at those thynges whiche were tolde them of the Shepheardes. But Marie kept all those sayinges, and pondred them in her hart. And the Shepheardes returned, praysyng and laudyng God for all the thynges that they had heard and seene, euen as it was told vnto them. And when the eyght day was come, that the chylde shoulde be circumcised, his name was called Jesus, which was named of the angel before he was conceaued in the wombe. Luke.ii.

¶ If there be a Sunday betweene the Epiphanie and the Circumcision: then shalbe vsed the same Collect, Epistle, and Gospel, at the Communion, whiche was vsed vpon the day of Circumcision.

The

The Epiphanie.

The Collect.

O God, whiche by the leading of a starre, diddest manifest thy only begotten sonne to the Gentiles: mercyfully graunt, that we whiche knowe thee now by fayth, may after this lyfe haue the fruition of thy glorious godhead, through Christe our Lorde.

The Epistle.

hes. iii.



For this cause I Paul am a prysoner of Jesus Christe for you Heathen, yf ye haue heard of the ministration of the grace of GOD, whiche is geuen me to youwarde. For by reuelation shewed he the mysterie vnto me, as I wrote afore in fewe wordes: wherby when ye reade, ye may vnderstande my knowledge in the mystery of Christ, which mystery in times past was not opened vnto the sonnes of men, as it is nowe declared vnto his holy apostles and prophetes by the spirite: that the Gentiles should be inheritours also, and of the same body, and partakers of his promise of Christe, by the meanes of the Gospell, whereof I am made a minister accordyng to the gyft of the grace of God, whiche is geuen vnto me after the workyng of his power. Unto me the least of all Saintes is this grace geuen, that I shoulde preach among the Gentiles the vnsearchable riches of Christ, and to make al men see What the felowshyp of the mystery is, Which from the begynnyng of the world hath ben hyd in god, Which made all thynges through Jesus Christe: to the intent that nowe vnto the rulers and powers in heauenly thynges, myght be knowen by the congregation, the manifolde wysedome of God, accordyng to the eternall purpose Whiche he wrought in Christe Jesu our Lorde, by whom we haue boldnesse, and entraunce with the confidence Whiche is by fayth of hym.

The

The Epiphanie.

The Gospel.



When Jesus was borne in Bethlehem, a citie of Jurie, in the time of Herode the kyng: beholde, there came wyse men from the East to Hierusalem, saying, Where is he that is borne kyng of the Jewes? For we haue seene his starre in the East, and are come to worshyppe hym. When Herode the kyng had heard these thynges, he was troubled, and all the Citie of Hierusalem with hym. And when he had geathered all the cheefe Priestes and Scribes of the people togeather, he demaunded of them where Christe shoulde be borne? And they sayd vnto hym, At Bethlehem in Jurie: for thus it is written by the prophete. And thou Bethlehem in the lande of Jurie, art not the least among the princes of Juda: for out of thee shall come vnto me the captayne that shall gouerne my people Israel. Then Herode (when he had priuily called the wyse men) he enquyred of them diligently what tyme the starre appeared. And he bade them goe to Bethlehem, and sayde, Goe your way thyther, and searche diligently for the chyld: and when ye haue founde hym, bryng me woorde agayne, that I may come and worshyp hym also. When they had hearde the kyng, they departed, and loe, the starre which they sawe in the East, went before them, tyll it came and stoode ouer the place wherein the chyld was. When they sawe the starre, they were exceedyng glad, and went into the house, and founde the chylde with Marie his mother, and fel downe flat, and worshypped hym, and opened theyr treasures, and offered vnto hym gyftes, golde, frankensence, and myrrhe. And after they were warned of GOD in sleepe (that they shoulde not goe agayne to Herod) they returned into theyr owne countrey another way. Math. ii.

The first sunday after

the Epiphanie.

The Collect.

LOrde we beseeche thee mercifully to receyue the prayers of thy people whiche call vppon thee, and graunt that they may both perceyue and knowe what thynges they ought to doo, and also haue grace and power faythfully to fulfyll the same, through Jesus Christe our Lorde.

The Epistle.

hes. m.xii. BEseech you therefore brethren, by the mercifulnesse of God, that ye make your bodyes a quicke sacrifice, holy, and acceptable vnto God, whiche is your reasonable seruyng of God, and fashion not your selues lyke vnto this worlde: But be ye chaunged in your shape by the renuyng of your mynde, that ye may proue what thyng that good and acceptable and perfect wyll of God is. For I say (through the grace that vnto me geuen vs) to euery man among you, that no man stand hygh in his owne conceyte, more then it becommeth hym to esteeme of hym selfe: but so iudge of hym selfe, that he be gentle and sober, accordyng as GOD hath dealt to euery man the measure of fayth. For as we haue many members in one body, and all members haue not one office: So we, beyng many, are one body in Christe, and euery man among our selues one anothers members.

The Gospel.

luc.ii. THE father and mother of Jesus went to Hierusalem after the custome of the feast day. And when they had fulfylled the dayes, as they returned home, the chylde Jesus abode styl in Hierusalem, and his father and mother knewe not of it. But they supposyng hym to haue ben in the companie, came a dayes iourney, and sought hym among theyr kynsfolke and acquayntaunce.

taunce. And when they founde hym not, they went backe agayne to Hierusalem, and sought hym. And it fortuned, that after three dayes they founde hym in the Temple, sittyng in the middes of the doctours, hearyng them, and posyng them. And all that heard hym, were astonyed at his understanding and aunsweares. And when they sawe hym, they marueyled. And his mother sayde vnto hym, Sonne, why hast thou thus dealt with vs: Behold, thy father and I haue sought thee sorowyng. And he sayde vnto them, Howe happened that ye sought me: Wyst ye not that I must goe about my fathers businesse: And they vnderstoode not that saying whiche he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayinges togeather in her hart. And Jesus prospered in wysedome and age, and in fauour with God and men.

The second sunday

after the Epiphanie.

The Collect.

ALmightie and euerlastyng God, whiche doest gouerne all thynges in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

SEyng that we haue diuers giftes, accordyng to the grace that is geuen vnto vs: If a man haue the gyft of prophesie, let him haue it, that it be agreeing to the fayth. Let hym that hath an office, wayte on his office. Let him that teacheth, take heede to his doctrine. Let hym that exhorteth, geue attendaunce to his exhortation. If any man geue, let hym doo it with singlenesse. Let hym that ruleth, doo it with diligence. If any man shewe mercie, let hym doo it with chearefulnesse. Rom. 12.

Let

The ſecond ſunday.

Let loue be without diſſimulation. Hate that which is euyll, and cleaue to that whiche is good. Be kynde one to another, with brotherly loue. In geuyng honour, goe one before another. Be not ſlouthfull in the buſineſſe whiche you haue in hande. Be feruent in ſpirite. Applie your ſelues to the tyme. Reioyce in hope. Be pacient in tribulation. Continue in prayer. Diſtribute vnto the neceſſitie of the Saintes. Be redye to harbour. Bleſſe them whiche perſecute you. Bleſſe I ſay, and curſe not. Be meery with them that are meery. Weepe with them that weepe. Be of like affection one towardes another. Be not hygh mynded, but make your ſelues equall to them of the lower ſort.

The Goſpel.

Iohn, 2.

AND the thyrde day was there a maryage in Cana, a Citie of Galilee, and the mother of Jeſus was there. And Jeſus was called (and his diſciples) vnto the maryage. And when the wyne fayled, the mother of Jeſus ſayde vnto hym, They haue no wine. Jeſus ſayde vnto her, Woman, what haue I to doo with thee? myne houre is not yet come. His mother ſayde vnto the miniſters, What ſo euer he ſayth vnto you, doo it. And there were ſtandyng there ſixe water pottes of ſtone, after the maner of purifiyng of the Jewes, conteynyng two or three firkins a peece. Jeſus ſayde vnto them, Fyll the water pottes with water. And they fylled them vp to the brymme. And he ſayde vnto them, Drawe out nowe, and beare vnto the gouernour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water turned into wine, and knewe not whence it was (but the miniſters whiche drewe the water, knewe) he called the brydegrome, and ſayde vnto hym, Euery man at the begynnyng dooth ſet foorth good wine, and when men be dronke, then that whiche is woorſe: But thou haſt kept the good wine vntyll nowe. This begynnyng of myracles dyd Jeſus in Cana of Galilee, and ſhewed his glory, and his Diſciples beleeued on hym.

The

The thyrde ſunday

after the Epiphanie.

The Collect.

ALmighty and euerlaſtyng God, mercifully looke vpon our infirmities, and in all our dangers and neceſſities, ſtretch foorth thy right hande to helpe and defende vs, through Chriſte our Lorde.

The Epiſtle.

BE not wyſe in your owne opinions. Recompence to no man euyl for euyl. Prouide afore hande thynges honeſt, not only before God, but alſo in the ſight of all men. If it be poſſible (as muche as is in you) lyue peaceably with all men. Dearely beloued, auenge not your ſelues, but rather geue place vnto wrath. For it is wrytten, Vengeaunce is myne, I wyll reward, ſayth the Lorde. Therefore yf thyne enimie hunger, feede hym, yf he thyrſt, geue hym drinke: For in ſo doyng, thou ſhalt heape coales of fyre on his head. Be not ouercome of euyll, but ouercome euyl with goodneſſe. Roma. xii

The Goſpel.

WHen he was come downe from the mountayne, muche people folowed hym. And beholde, there came a leper and worſhipped him, ſaying, Maiſter, yf thou wylt, thou canſt make me cleane. And Jeſus put foorth his hand, and touched hym, ſaying, I wyll, be thou cleane. And immediatly his leproſie was clenſed. And Jeſus ſayd vnto hym, Tel no man, but goe & ſhewe thy ſelfe to the prieſt, & offer the gyft (that Moſes commaunded to be offered) for a witneſſe vnto them. And whē Jeſus was entred into Capernaum, there came vnto hym a Centurion, and beſought hym, ſaying, Maiſter, my ſeruaunt lyeth at home ſicke of the paulſie, and is greeuouſly payned. And Jeſus ſayd, When I come vnto hym, I wyll heale hym. The Centurion aunſweared, and ſayd, Sir, I am not woorthie that thou ſhouldeſt come vnder my roofe, but Matth. viii

ſpeake

ſpeake the woorde onely, and my ſeruant ſhalbe healed. For I alſo mee ſelfe am a man ſubiect to thaucthoritie of another, and haue ſouldiers vnder me, and I ſay to this man, Goe, and he goeth: and to another man, Come, and he commeth: and to my ſeruant, Do this, & he doth it. When Jeſus heard theſe woordes, he marueyled, and ſayd to them that folowed hym, Verily I ſay vnto you, I haue not founde ſo great fayth in Iſrael. I ſay vnto you, that many ſhall come from the Eaſt and Weſt, and ſhall reſt with Abraham, Iſahac, and Jacob, in the kyngdome of heauen: But the chyldren of the kyngdome ſhalbe caſt out into vtter darkneſſe, there ſhalbe weeping and gnaſhyng of teeth. And Jeſus ſayde vnto the Centurion, Goe thy way, and as thou beleeueſt, ſo be it vnto thee. And his ſeruant was healed in the ſelfe ſame houre.

The fourth ſunday

after the Epiphanie,

The Collect.

GOd which knoweſt vs to be ſet in the middes of ſo many & great daungers, that for mans frayleneſſe We can not alwaies ſtand vpryghtly: graunt to vs the health of body and ſoule, that all thoſe things which We ſuffer for ſinne, by thy helpe We may wel paſſe and ouercome, through Chriſte our Lord.

The Epiſtle.

Roma. 13.

LEt euery ſoule ſubmit hym ſelfe vnto the authoritie of the hygher powers. For there is no power but of God. The powers that be, are ordeyned of God. Whoſoeuer therefore reſiſteth power, reſiſteth the ordinaunce of God: But they that reſiſt, ſhall receiue to them ſelues damnation. For rulers are not fearefull to them that doo good, but to them that doo euyll. Wylt thou be without feare of the power? Do well then, and ſo ſhalt thou be prayſed of the ſame: for he is the miniſter of God for thy Wealth. But and yf thou doo that whiche is euyll, then feare: For he beareth not the ſwoord for nought, for he is the miniſter of God, to take vengeaunce on them that doo euyll. Wherefore ye muſt needes obey,

obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay ye tribute: for they are Gods ministers, seruing for the same purpose. Geue to euery man therfore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour to whom honour, parteyneth.

The Gospel.

AND when he entred into a shyp, his disciples followed hym. And beholde, there arose a great tempest in the sea, insomuche as the shyp was couered with waues, but he was a sleepe. And his disciples came to him, & awoke him, saying, Maister, saue vs, we perysshe. And he sayde vnto them, Why are ye fearefull, O ye of litle fayth? Then he arose, and rebuked the windes & the sea, and there followed a great calme. But the men marueyled, saying, What maner of man is this, that both windes and sea obey hym? And when he was come to the other syde, into the countrey of the Gergesites, there met hym two possessed of deuylles, whiche came out of the graues, and were out of measure fierce, so that no man myght goe by that way. And behold, they cryed out, saying, O Jesu thou sonne of God, What haue we to doo with thee? Art thou come hyther to torment vs before the tyme? And there was a good way of from them a heard of many swyne feedyng. So the deuylles besought hym, saying, If thou cast vs out, suffer vs to goe into the heard of swine. And he sayd vnto them, Goe your wayes. Then went they out, & departed into the heard of swine. And beholde, the whole heard of swine was caried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and told euery thing, and what had happened vnto the possessed of the deuyls. And behold, the whole citie came out to meete Jesus: and when they saw him, they besought him that he woulde depart out of their coastes. Matth. viii.

The fift ſunday

after the Epiphanie.

The Collect.

LOrde, We beſeeche thee to keepe thy Churche and houſhold continually in thy true religion, that they whiche doo leane onely vpon hope of thy heauenly grace, may euermore be defended by thy myghtie power, through Chriſte our Lorde.

The Epiſtle.

Coloſ.iii. PVT vpon you as the elect of GOD, tender mercie, kyndneſſe, humbleneſſe of mynde, meekeneſſe, long ſuffering, forbearing one another, & forgeuyng one another, yf any man haue a quarell agaynſt another: as Chriſte forgaue you, euen ſo doo ye. Aboue all theſe thynges, put on loue, whiche is the bonde of perfectneſſe. And the peace of God rule in your hartes, to the whiche peace ye are called in one body: And ſee that ye be thankefull. Let the Worde of Chriſte dwell in you plenteouſly with all wyſedome. Teache and exhort your owne ſelues in Pſalmes and Hymnes and ſpirituall ſongues, ſyngyng with grace in your hartes to the Lorde. And whatſoeuer ye doo in woorde or deede, doo all in the name of the Lorde Jeſu, geuyng thankes to God the father by hym.

The Goſpel.

Matth.xiii. THe kingdome of heauen is like vnto a man, which ſowed good ſeede in his feelde: but while men ſlept, his enimie came and ſowed tares among the Wheate, and went his way. But when the blade was ſprong vp, and had brought forth fruite, then appeared the tares alſo. So the ſeruantes of the houſholder came, and ſayde vnto him, Syr, dyddeſt not thou ſowe good ſeede in thy feelde: from whence then hath it tares: He ſayde vnto them, The enuious man hath doone this. The ſeruauntes ſayde vnto hym, Wylt thou then that we goe and weede them vp: But he

ſayde

sayde, Nay, lest whyle ye geather vp the tares, ye plucke vp also the wheate with them: let both growe togeather vntyll the haruest, and in the time of haruest, I wyll say to the reapers, Geather ye fyrst the tares, and binde them togeather in sheaues to be brent: but geather the wheate into my barne.

The sixt sunday (if there be so many) shal haue the same Psalme, Collect, Epistle, and Gospel, that was vpon the fift Sunday.

The Sunday called

Septuagesima.

The Collect.

O Lorde, We beseeche thee fauourably to heare the prayers of thy people, that We Whiche are iustly punished for our offences, may be mercifully delyuered by thy goodnesse, for the glory of thy name, through Jesus Christ our Sauiour, Who liueth and raigneth worlde without ende.

The Epistle.

PErceiue ye not, howe that they Whiche runne in a course, runne all, but one receiueth the reward: So runne, that ye may obteine. Euery man that proueth maisteries absteyneth from al thinges: and they do it to obteyne a crowne that shall perishe, but We to obteyne an euerlastyng crowne. I therfore so runne, not as at an vncertayne thyng. So fyght I, not as one that beateth the ayre: but I tame my body, and bryng it into subiection, lest by any meanes it come to passe, that When I haue preached to other, I my selfe shoulde be a cast away. 1. Cor. ix.

The Gospel.

THE kingdome of heauen is lyke vnto a man that is a housholder, Whiche went out early in the mornyng to hyre labourers into his vineyarde. And When the agreement was made With the labourers for a peny a day, he sent them into his vineyarde. And he went out about the thirde houre, and sawe Matth. xx.

other standing idle in the market place, and sayde vnto them, Goe ye also into the vineyard, and whatsoeuer is ryght, I wyl geue you. And they went their way. Agayne he went out about the sixt and nienth houre, and dyd likewyse. And about the eleuenth houre he went out, and founde other standyng idle, and sayde vnto them, Why stande ye here all the day idle? They sayde vnto hym, Because no man hath hyred vs. He sayth vnto them, Goe ye also into the vineyarde, and whatsoeuer is ryght, that shall ye receyue. So when the euen was come, the Lorde of the vineyarde sayde vnto his stewarde, Call the labourers, and geue them their hyre, begynnyng at the last vntyll the fyrst. And when they dyd come that came about the eleuenth houre, they receyued euery man a peny. But when the fyrst came also, they supposed that they should haue receiued more, and they lykewyse receyued euery man a peny. And when they had receiued it, they murmured against the goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs whiche haue borne the burden and heate of the day. But he answeared vnto one of them, and sayd, Freende, I doo thee no wrong, dyddest thou not agree with me for a peny? Take that thyne is, and goe thy way: I wyll geue vnto this last, euen as vnto thee. Is it not lawefull for me to doo as me lusteth with myne owne goodes? Is thyne eye euyll, because I am good? So the last shalbe fyrst, and the fyrst shalbe last. For many be balled, but fewe be chosen.

The Sunday called

Sexagesima.

The Collect

LOrde God which seest that we put not our trust in any thyng that we doo: mercifully graunt, that by thy power we may be defended agaynst al aduersitie, through Jesus Christe our Lorde.

Sexageſima ſunday.

The Epiſtle.

YE ſuffer fooles gladly, ſeeyng your ſelues are wyſe. For ye ſuffer, if a man bryng you into bondage, yf a man deuoure, yf a man take, yf a man exalt hym ſelfe, if a man ſmite you on the face, I ſpeake as concernyng rebuke, as though we had been weake in this behalfe. Howbeit, wherein ſo euer any man dare be bolde, (I ſpeake foolyſhly) I dare be bolde alſo. They are Hebrues, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeede of Abraham, euen ſo am I. They are the miniſters of Chriſte (I ſpeake as a foole) I am more. In labours more aboundaunt. In ſtrypes aboue meaſure. In pryſon more plenteouſly. In death oft. Of the Iewes fiue tymes receiued I fourty ſtrypes ſaue one. Thryſe was I beaten with roddes. I was once ſtoned. I ſuffered thryſe ſhipwracke. Nyght and day haue I ben in the deepe ſea. In iourneying often, in perylles of waters, in perilles of robbers, in ieopardies of myne owne nation, in ieopardies among the heathen, in perilles in the Citie, in perylles in wyldernesſe, in perylles in the ſea, in perylles among falſe brethren, in labour and trauayle, in watchinges often, in hunger and thyrſt, in faſtynges often, in colde and nakednesſe: beſides the thynges whiche outwardly happen vnto me. I am combred dayly, and doo care for all congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I muſt needes boaſt, I wyll boaſt of the thinges that concerne myne infirmities. The God and father of our Lorde Ieſus Chriſt, whiche is bleſſed for euermore, knoweth that I lye not. i.Cor xi.

The Goſpel.

WHen muche people were geathered togeather, & were come to hym out of all Cities, he ſpake by a ſimilitude. The ſower went out to ſowe his ſeede, and as he ſowed, ſome fell by the way ſyde, and it was troden downe, & the foules of the ayre deuoured it vp. And ſome fell on ſtones, and as ſoone as it was Luk.viii.

sprong vp, it wythered away, because it lacked moystnesse. And some fell among thornes, & the thornes sprang vp with it, and choked it. And some fell on good grounde, and sprang vp, and bare fruite an hundred fold. And as he said these thinges, he cryed, He that hath eares to heare, let hym heare. And his disciples asked hym, saying, What maner of similitude is this? And he sayd, Unto you it is geuen to knowe the secretes of the kingdome of God, but to other by parables, that when they see, they shoulde not see, & when they heare, they shoulde not vnderstande. The parable is this. The seede, is the word of God. Those that are beside the way, are they that heare, then commeth the deuyll, and taketh away the woorde out of their hartes, lest they shoulde beleeue and be saued. They on the stones, are they, which when they heare, receyue the worde with ioy, and these haue no rootes, which for a while beleeue, and in tyme of temptation go away. And that which fel among thornes, are they, which when they haue hearde, goe foorth, and are choked with cares and riches, and voluptuous lyuing, & bryng foorth no fruite. That which fel in the good ground, are they which with a pure & good hart heare the word, & kepe it, and bring foorth fruite through patience.

The Sunday called

Quinquagesima.

The Collect.

O Lord, which dost teach vs that al our doings without charitie are nothing worth, send thy holy ghost, and powre into our hartes that most excellent gyft of charitie, the very bonde of peace and all vertues, without the which whosoeuer lyueth, is counted dead before thee: Graunt this for thy onely sonne Jesus Christes sake.

The Epistle.

Cor.xiii. 

Though I speake with tongues of men and of angelles, and haue no loue, I am euen as sounding brasse, or as a tynckling Cymbale. And though I coulde prophecie, and vnderstande all secretes,

secretes,and al knowledge: yea, if I haue all fayth,so that I coulde moue mountaynes out of their places, and yet haue no loue,I am nothing: and though I bestowe al my goodes to feede the poore, and though I gaue my body euen that I burned,and yet haue no loue, it profiteth me nothyng. Loue suffereth long, and is curteous, loue enuieth not,loue dooth not frowardly,swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger,thynketh none euyll, reioyceth not in iniquitie:but reioyceth in the trueth,suffereth al thinges,beleeueth al thynges, hopeth al thynges,endureth al thynges. Though that prophecyng fayle,eyther tongues ceasse,or knowledge vanyshe away, yet loue falleth neuer away.For our knowledge is vnperfect,and our prophecyng is vnperfect: But when that whiche is perfect, is come, then that which is vnperfect shalbe doone away. When I was a chylde, I spake as a chylde, I vnderstoode as a chylde, I imagined as a chylde: but as soone as I was a man, I put away chyldishnesse. Nowe we see in a glasse, euen in a darke speakyng, but then shal we see face to face. Nowe I knowe vnperfectly: but then shal I knowe, euen as I am knowen. Nowe abydeth fayth, hope, and loue, euen these three: but the cheefe of these is loue.

The Gospel.

IEsus tooke vnto hym the twelue, and sayde vnto them, Beholde, We goe vp to Hierusalem, and al shalbe fulfylled that are written by the prophetes of the sonne of man. For he shalbe delyuered vnto the gentiles, and shalbe mocked,and dispitefully entreated,and spitted on.And when they haue scourged hym, thy wyll put hym to death,and the third day he shall rise agayne.And they vnderstoode none of these thinges. And this saying was hyd from them, so that they perceyued not the thynges whiche were spoken. And it came to passe, that as he was come nigh to Hiericho, a certayne blind Luke.xviii.

man ſate by the hygh way ſyde, begging: and When he heard the people paſſe by, he aſked What it meant. And they ſayde vnto hym, that Jeſus of Nazareth paſſed by. And he cryed, ſaying, Jeſu thou ſonne of Dauid, haue mercie on me. And they Whiche Went beſore, rebuked hym, that he ſhoulde holde his peace. But he cried ſo much the more, Thou ſonne of Dauid, haue mercy on me. And Jeſus ſtoode ſtyl, and commaunded hym to be brought vnto hym. And When he was come neare, he aſked hym, ſaying, What Wylt thou that I doo vnto thee? And he ſayd, Lord, that I might receiue my ſyght. And Jeſus ſayd vnto him, Receyue thy ſight, thy fayth hath ſaued thee. And immediatly he receyued his ſyght, and folowed him, prayſyng God. And al the people When they ſaW it, gaue prayſe vnto God.

The firſt day of Lent.

The Collect.

ALmightie & euerlaſting God, Whiche hateſt nothing that thou haſt made, and doeſt forgeue the ſinnes of al them that be penitent: create & make in vs neWe and contrite hartes, that We Worthyly lamenting our ſinnes, and knoWledging our Wretchednelle, may obteyne of thee the God of all mercy, perfect remiſſion and forgeuenelle, through Jeſus Chriſte.

The Epiſtle.

Ioel. ii. TUrne you vnto me With all your hartes, With faſtyng, Weeping, & mournyng: Rent your hartes, and not your clothes. Turne you vnto the Lorde your God, for he is gracious and merciſull, long ſufferyng, and of great compaſſion, & redy to pardon Wyckednelle. Then (no doubt) he alſo ſhall turne and forgeue: And after his chaſtenyng, he ſhall let your encreaſe remayne for meate and drynke offerynges vnto the Lorde your God. Blow out With the Trumpet in Sion, proclaime a faſting, cal the congregation, and geather the people togeather. Warne the congregatiō, geather the Elders, bring

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the chyldren and ſucklynges togeather. Let the bridegrome goe forth of his chamber, and the bryde out of her cloſet. Let the prieſtes ſerue the Lorde betweene the porche and the aulter, weeping, and ſaying, Be fauourable, O Lorde, be fauourable vnto thy people, let not thyne heritage be brought to ſuche confuſion, leſt the Heathen be lordes therof. Wherefore ſhoulde they ſay among the Heathen, Where is nowe their God?

The Goſpel.



When ye faſt, be not ſad as the hypocrites are: for they diſfigure their faces, that it may appeare vnto men howe that they faſt. Verily I ſay vnto you, They haue their reward. But thou when thou faſteſt, annoynt thine head, and waſh thy face, that it appeare not vnto men howe that thou faſteſt, but vnto thy father whiche is in ſecrete, and thy father whiche ſeeth in ſecrete, ſhal reward thee openly. Lay not vp for your ſelues treaſure vppon earth, where the ruſt and moth dooth corrupt, and where theeues breake through and ſteale: But lay vp for you treaſures in heauen, where neither ruſt nor moth dooth corrupt, & where theeues doo not breake through nor ſteale. For where your treaſure is, there wyll your hart be alſo. Mat. vi.

The firſt ſunday in Lent.

The Collect.

O Lorde, which for our ſake diddeſt faſt fourtie dayes and fourtie nightes: geue vs grace to vſe ſuche abſtinence, that our fleſhe beyng ſubdued to the ſpirite, we may euer obey thy godly motions, in rygh-teouſneſſe and true holineſſe, to thy honour and glory, which lyueſt and raigneſt. &c.

The first sunday in Lent.

The Epistle.

.Cor. vi. WE as helpers exhort you, that ye receyue not the grace of God in vayne. For he sayth, I haue hearde thee in a tyme accepted, and in the day of saluation haue I succoured thee. Beholde, nowe is that accepted tyme, beholde, nowe is that day of saluation. Let vs geue none occasion of euyll, that in our office be founde no fault: but in al thynges let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in strypes, in prysonmentes, in strifes, in labours, in watchinges, in fastinges, in purenesse, in knowledge, in long sufferyng, in kindnesse, in the holy ghost, in loue vnfaigned, in the woorde of trueth, in the power of God, by the armour of ryghteousnesse of the ryght hande and on the left: by honour, and dishonour: by euyll report, and good report: as deceyuers, and yet true: as vnknowen, and yet knowen: as dying, and beholde we lyue: as chastened, and not kylled: as sorowing, and yet alway mery: as poore, and yet make many ryche: as hauing nothing, and yet possessyng all thynges.

The Gospel.

Mat. iiii.  THen was Jesus ledde away of the spirite into wildernesse, to be tempted of the deuyll. And when he had fasted fourty dayes & fourtie nyghtes, he was at the last an hungred. And when the tempter came to hym, he sayde, If thou be the sonne of GOD, commaunde that these stones be made bread. But he answeared, and sayde, It is wrytten, Man shall not lyue by bread onely, but by euery woorde that proceedeth out of the mouth of God. Then the deuyll taketh hym vp into the holy Citie, and setteth hym on a pinacle of the Temple, and sayth vnto hym, If thou be the sonne of GOD, cast thee selfe downe headlong. For it is written, he shal

ſhall geue his angelles charge ouer thee, & With their handes they ſhall holde thee vp, leſt at any tyme thou daſhe thy foote agaynſt a ſtone. And Jeſus ſayde vnto hym, It is Written agayne, Thou ſhalt not tempt the Lorde thy God. Agayne, the deuyll taketh him vp into an exceeding hygh mountayne, and ſheweth hym all the kingdomes of the worlde, and the glory of them, and ſayth vnto hym, All theſe wyl I geue thee, if thou wylt fall downe and worſhyp me. Then ſayth Jeſus vnto hym, Auoyde Satan, for it is Written, Thou ſhalt worſhyp the Lord thy God, and him only ſhalt thou ſerue. Then the deuyl leaueth hym, and beholde the angels came and miniſtred vnto hym.

The ſecond ſnnday in Lent.

The Collect

ALmightie God, Whiche dooſt ſee that We haue no power of our ſelues to hepe our ſelues: keepe thou vs both outwardly in our bodyes, and inwardly in our ſoules, that We may be defended from all aduerſities Whiche may happen to the body, and from all euyll thoughtes Whiche may aſſault and hurt the ſoule, through Jeſus Chriſte. &c.

The Epiſtle.

WE beſeeche you therefore, and exhort you by the Lorde Jeſus, that ye encreaſe more and more, euen as ye haue receyued of vs, howe ye ought to Walke, and to pleaſe God. For ye knowe what commaundementes We geue you by our Lorde Jeſus Chriſte. For this is the Wyll of God, euen your holyneſſe, that ye ſhoulde abſteyne from fornication, and that euery one of you ſhoulde knowe howe to keepe his veſſell in holyneſſe & honour, and not in the luſt of concupiſcence, as doo the heathen, Which knowe not God. That no man oppreſſe and defraude his brother in bargaynyng, becauſe that the Lorde is the auenger of all ſuch thynges, as We tolde you before, and teſtified. For God hath not called vs vnto vncleanneſſe, but vnto

i. Theſ. iiii.

The ſecond ſunday in Lent.

vnto holyneſſe. He therefore that deſpiſeth, deſpiſeth not man, but God, whiche hath ſent his holy ſpirite among you.

The Goſpel.

Matth. xv.



Eſus went thence, and departed into the coaſtes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the ſame coaſtes) cryed vnto hym, ſaying, Haue mercie on me, O Lorde, thou ſonne of Dauid: My daughter is pitiouſly vexed with a deuyll. But he anſwered her nothyng at all. And his diſciples came and beſought hym, ſaying, Sende her away, for ſhe cryeth after vs. But he anſwered, and ſayde, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael. Then came ſhe, and worſhypped hym, ſaying, Lord helpe me. He anſwered, and ſayde, It is not meete to take the chyldrens bread, and caſt it to dogges. She aunſwered, and ſayde, Trueth Lorde, for the dogges eate of the crumbes whiche fall from their maiſters table. Then Jeſus anſweared, and ſayde vnto her, O woman, great is thy fayth, be it vnto thee euen as thou wylt. And her daughter was made whole euen the ſame tyme.

The third ſunday in Lent.

The Collect.

We beſeech thee almightie God, looke vpon the hartie deſyres of thy humble ſeruauntes, and ſtretche forth the ryght hande of thy maieſtie to be our defence againſt all our enimies, through Jeſus Chriſt our Lorde.

The Epiſtle.

Epheſ. v.



E you the followers of God, as deare chyldren, and walke in loue, euen as Chriſte loued vs, and gaue hym ſelfe for vs an offering, and a ſacrifice of a ſweete ſauour to God. As for fornication, and al vncleanneſſe, or couetouſneſſe, let it not be

once

once named among you, as it becommeth ſaintes, or fylthyneſſe, or foolyſhe talkyng, or ieſtyng, Whiche are not comely: but rather geuyng of thankes. For this ye knowe, that no whoremonger, eyther vncleane perſon, or couetous perſon, (Whiche is a worſhypper of images) hath any inheritance in the kyngdome of Chriſt and of God. Let no man deceyue you with vayne woordes: For becauſe of ſuche thinges commeth the wrath of God vpon the chyldren of diſobedience. Be not ye therefore companions of them. Ye were ſometymes darkneſſe, but nowe are ye lyght in the Lorde. Walke as chyldren of lyght: for the fruite of the ſpirite conſiſteth in all goodneſſe, and righteouſneſſe, and trueth. Accept that which is pleaſing vnto the Lorde, and haue no felowſhyp with the vnfruitfull woorkes of darkneſſe, but rather rebuke them. For it is a ſhame euen to name thoſe thynges which are done of them in ſecrete: but al thinges when they are brought foorth by the light, are manifeſt. For whatſoeuer is manifeſt, the ſame is lyght. Wherefore he ſayth, Awake thou that ſleepeſt, and ſtande vp from death, and Chriſte ſhal geue thee lyght.

The Goſpel.

IEſus was caſtyng out a deuyll that Luke.xi.
was dumbe. And when he had caſt out the deuyll, the dumbe ſpake, and the people wondred. But ſome of them ſayde, He caſteth out deuylles through Beelzebub the cheefe of the deuylles. And other tempted hym, and requyred of hym a ſygne from heauen. But he knowyng theyr thoughtes, ſayde vnto them, Euery kyngdome diuided agaynſt it ſelfe, is deſolate, and one houſe doth fall vppon another. If Satan alſo be diuided agaynſt hym ſelfe, howe ſhall his kyngdome endure: Becauſe ye ſay I caſt out deuylles through Beelzebub. If I by the helpe of Beelzebub caſt out deuilles, by whoſe helpe doo your chyldren caſt them out: Therefore ſhall they be your iudges. But yf I by the fynger

of

of God caſt out deuylles, no doubt the kingdome of God is come vppon you. When a ſtrong man armed watcheth his houſe, the thinges that he poſſeſſeth are in peace. But when a ſtronger then he commeth vppon hym, and ouercommeth hym, he taketh from him al his harneſſe wherein he truſted, and deuideth his goodes. He that is not with me, is agaynſt me: and he that geathereth not with me, ſcattereth abroade. When the vncleane ſpirite is gone out of a man, he walketh through drye places, ſeeking reſt: And when he findeth none, he ſayth, I wyll returne agayne into my houſe whence I came out. And when he commeth, he findeth it ſwept and garniſhed. Then goeth he, and taketh to him ſeuen other ſpirites wooꝛſe then him ſelfe, and they enter in, and dwell there. And the ende of that man is wooꝛſe then the beginning. And it fortuned, that as he ſpake theſe thinges, a certayne woman of the companie lift vp her voyce, and ſayde vnto him, Happy is the wombe that bare thee, and the pappes whiche gaue thee ſucke. But he ſayd, Yea, happy are they that heare the wooꝛde of God, and keepe it.

The fourth ſunday in Lent.

The Collect.

GRaunt we beſeeche thee almyghtie God, that we which for our euyl deedes are worthyly puniſhed, by the comfort of thy grace may mercifully be releeued, through our Lorde Jeſus Chriſte.

The Epiſtle.

Galath. iiii.

TEll me (ye that deſyre to be vnder the lawe) doo ye not heare of the lawe: for it is wrytten, that Abraham had two ſonnes: the one by a bondmayde, the other by a free woman. Yea, and he whiche was borne of the bondwoman, was borne after the fleſhe: but he whiche was borne of the free woman, was borne by promiſe. Whiche thynges are ſpoken by an allegory: for theſe are two teſtamentes, the one from the mount Sina,

Sina, whiche gendreth vnto bondage, whiche is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the citie whiche is nowe called Hieruſalem, and is in bondage with her chyldren. But Hieruſalem whiche is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that beareſt no children, breake forth and crye thou that trauayleſt not: for the deſolate hath many moe chyldren, then ſhe whiche hath an huſbande. Brethren, we are after Iſahac the chyldren of promiſe. But as then, he that was borne after the fleſhe, perſecuted hym that was borne after the ſpirite: Euen ſo is it nowe. Neuertheleſſe, what ſayth the ſcripture? Put away the bondwoman and her ſonne: For the ſonne of the bondwoman, ſhall not be heyre with the ſonne of the free woman. So then brethren, we are not chyldren of the bondwoman, but of the free woman.

The Goſpel.

IEſus departed ouer the ſea of Galilee, Iohn.vi. whiche is the ſea of Tiberias, and a great multitude folowed hym, becauſe they ſawe his myracles whiche he dyd on them that were diſeaſed. And Jeſus went vp into a mountayne, and there he ſate with his diſciples. And Eaſter, a feaſt of the Jewes, was nigh. When Jeſus then lyft vp his eyes, and ſawe a great companie come vnto hym, he ſayde vnto Philip, Whence ſhall we buye bread, that theſe may eate? This he ſayde to proue hym, for he hym ſelfe knewe what he woulde doo. Philip anſweared hym, Two hundred penyworth of bread are not ſufficient for them, that euery man may take a litle. One of his diſciples (Andrewe, Simon Peters brother) ſayde vnto hym, There is a ladde whiche hath fyue barley loaues, and two fyſhes, but what are they among ſo many? And Jeſus ſayde, Make the people ſytte downe. There was muche graſſe in the place. So the men ſate downe, in number about fyue thouſande. And Jeſus tooke the bread, and when he had geuen thankes, he gaue to

his

his diſciples, and his diſciples to them that were ſet downe, and likewyſe of the fyſhes, as muche as they would. When they had eaten yenough, he ſayde vnto his diſciples, Geather vp the broken meate whiche remayneth, that nothing be loſt. And they geathered it togeather, and fylled twelue baſkettes with the broken meate of the fiue barley loaues: whiche broken meate remayned vnto them that had eaten. Then thoſe men (when they had ſeene the myracle that Jeſus dyd) ſayde, This is of a trueth the ſame Prophete that ſhoulde come into the worlde.

The fift ſunday in Lent.

The Collect.

WE beſeeche thee almightie God, mercifully to looke vpon thy people, that by thy great goodneſſe they may be gouerned and preſerued euermore, both in body and ſoule, through Jeſus Chriſt our Lorde.

The Epiſtle.

Hebre. ix.

CHriſte being an hygh prieſt of good thynges to come, came by a greater and a more perfect tabernacle, not made with handes, that is to ſay, not of this buylding, neyther by the blood of Goates & Calues, but by his owne blood he entred in once into the holy place, and founde eternall redemption. For yf the blood of Oxen and of Goates, & the aſhes of a young Cowe, when it was ſprinckled, purifieth the vncleane, as touching the purifiyng of the fleſhe: howe muche more ſhall the blood of Chriſte (which through the eternal ſpirite offered him ſelfe without ſpot to GOD) purge your conſcience from dead woorkes, for to ſerue the lyuyng God. And for this cauſe is he the mediatour of the newe Teſtament, that through death, whiche chaunced for the redemption of thoſe tranſgreſſions that were vnder the fyrſt Teſtament, they whiche are called, myght receiue the promiſe of eternal inheritaunce.

The fift ſunday in Lent.

The Goſpel.

WHich of you can rebuke me of ſinne? If I ſay the trueth, why do ye not beleeue me? He that is of God, heareth Gods woordes: Ye therfore heare them not, becauſe ye are not of God. Then aunſweared the Jewes, & ſayde vnto hym, Say we not well that thou art a Samaritane, and haſt the deuyll? Jeſus anſweared, I haue not the deuyll: but I honour my father, & ye haue diſhonoured me. I ſeeke not myne owne prayſe, there is one that ſeeketh and iudgeth. Verily, verily I ſay vnto you, If a man keepe my ſaying, he ſhal neuer ſee death. Then ſayde the Jewes vnto hym, Nowe knowe we that thou haſt the deuyll. Abraham is dead, and the Prophetes, and thou ſayeſt, If a man keepe my ſaying, he ſhall neuer taſte of death. Art thou greater then our father Abraham, which is dead? And the prophets are dead: whom makeſt thou thee ſelfe? Jeſus anſweared, If I honour my ſelfe, myne honour is nothyng. It is my father that honoureth me, whiche ye ſay is your God, and yet ye haue not knowen him: but I know him. And if I ſay I know him not, I ſhalbe a lyer like vnto you. But I knowe him, and keepe his ſaying. Your father Abraham was glad to ſee my day: and he ſawe it, and reioyced. Then ſayde the Jewes vnto hym, Thou art not yet fyftie yeeres olde, and haſt thou ſeene Abraham? Jeſus ſayde vnto them, Verily, verily I ſay vnto you, yer Abraham was borne, I am. Then toke they vp ſtones to caſt at hym: but Jeſus hid him ſelfe, & went out of the temple. Iohn. viii.

Sunday next before Easter.

The Collect

ALmyghty and euerlaſting God, whiche of thy tender loue towardes man, haſt ſent our ſauiour Jeſus Chriſte, to take vpon hym our fleſhe, and to ſuffer death vppon the croſſe, that all mankynde ſhoulde followe the example of his great humilitie: mercy-

fully graunt, that we both folow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christe our Lorde.

The Epistle.

Philip.ii. LET the same mynde be in you that was also in Christe Jesu, whiche when he was in the shape of God, thought it no robberie to be equall with GOD: neuertheless he made hym selfe of no reputation, taking on him the shape of a seruant, & became lyke vnto men, and was founde in his apparel as a man. He humbled hym selfe, and became obedient to the death, euen the death of the crosse. Wherefore God hath also exalted him on hygh, and geuen hym a name, whiche is aboue all names, that in the name of Jesus euery knee shoulde bowe, both of thynges in heauen, and thinges in earth, and thynges vnder the earth, and that all tongues shoulde confesse that Jesus Christe is the Lorde, vnto the prayse of God the father.

The Gospel.

Math.xxvi. AND it came to passe, when Jesus had finished all these sayinges, he sayde vnto his Disciples, Ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe delyuered ouer to be crucified. Then assembled togeather ỹ chiefe Priestes and the Scribes, and the Elders of the people, vnto the Palace of the hygh priest (which was called Caiaphas) and helde a counsayle that they myght take Jesus by subtiltie, and kyll hym. But they sayde, Not on the holye day, lest there be an vproze among the people. When Jesus was in Bethanie in the house of Simon the Leper, there came vnto hym a woman, hauyng an Alabaster boxe of precious oyntment, and powred it on his head as he sate at the boorde. But when his Disciples sawe it, they had indignation, saying, whereto serueth this waste: This oyntment myght haue been well solde, and geuen to the poore.

When

When Jesus vnderstoode that, he sayde vnto them, Why trouble ye the woman: for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this oyntment on my body, she dyd it to burie me. Verily I say vnto you, Wheresoeuer this Gospell shalbe preached in all the worlde, there shall also this be tolde that she hath doone, for a memorial of her. Then one of the twelue (whiche was called Judas Iscariot) went vnto the chiefe Priestes, and sayde vnto them, What wyll ye geue me, and I wyll delyuer hym vnto you: And they appoynted vnto hym thirtie peeces of siluer. And from that tyme forth, he sought opportunitie to betray hym. The first day of sweete bread, the Disciples came to Jesus, saying to hym, Where wylt thou that we prepare for thee to eate the Passeouer: And he sayde, Goe into the citie to suche a man, and say vnto hym, The maister sayth, My tyme is at hande, I wyll keepe my Easter by thee with my Disciples. And the Disciples dyd as Jesus had appoynted them, and they made redy the Passeouer. When the euen was come, he sate downe with the twelue, and as they dyd eate, he sayde, Verily I say vnto you, that one of you shall betray me. And they were exceedyng sorowfull, and beganne euery one of them to say vnto hym, Lorde is it I: He answeared, and sayde, He that dyppeth his hande with me in the dyshe, the same shall betray me. The sonne of man truely goeth as it is wrytten of hym: but woe vnto that man by whom the sonne of man is betrayed, it had been good for that man yf he had not been borne. Then Judas whiche betrayed hym, answeared, and sayde, Maister, is it I: He sayde vnto hym, Thou hast sayde. And when they were eatyng, Jesus tooke bread, and when he hadde geuen thankes, he brake it, and gaue it to the Disciples, and sayde, Take, eate, this is my body. And he tooke the cuppe, and thanked, and gaue it to them, saying, Drynke ye all of this: For this is my blood, whiche is of the newe Testament, that is shed for many for the remission of synnes. But I say vnto you, I wyll not drynke hencefoorth of this fruite of the vine tree, vntyll that day when I shall drynke it newe with

you in my fathers kyngdome. And when they had sayde grace, they went out vnto mount Oliuete. Then sayde Jesus vnto them, All ye shalbe offended because of me this nyght. For it is wrytten, I wyll smyte the shephearde, and the sheepe of the flocke shalbe scattered abroade: But after I am rysen agayne, I wyl goe before you into Galilee. Peter answeared, and sayde vnto hym, Though all men be offended because of thee, yet wyll I not be offended. Jesus sayde vnto hym, Verely I say vnto thee, that in this same nyght before the Cocke crowe, thou shalt denie me thryse. Peter sayde vnto hym, Yea though I shoulde dye with thee, yet wyll I not denie thee. Lykewyse also sayde all the Disciples. Then came Jesus with them vnto a Farme place (Whiche is called Gethsemane,) and sayd vnto the Disciples, Syt ye here whyle I goe and pray yonder. And he tooke with hym Peter and the two sonnes of Zebedee, and beganne to waxe sorowfull and heauie. Then sayde Jesus vnto them, My soule is heauie euen vnto the death. Tarrie ye here and watche with me. And he went a lytle farther, and fell flatte on his face, and prayed, sayeing, O my father, yf it be possible, let this cuppe passe from me: Neuertheless, not as I wyll, but as thou wylt. And he came vnto the Disciples, and founde them a sleepe, and sayde vnto Peter, What, coulde ye not watche with me one houre? watche and pray, that ye enter not into temptation: the spirite is wyllyng, but the flesthe is weake. He went away once agayne, and prayed, sayeing, O my father, yf this cuppe may not passe away from me, except I drynke of it, thy wyll be fulfylled. And he came and founde them asleepe agayne, for their eyes were heauie. And he left them, and went agayne, and prayed the thyrde tyme, sayeing the same woordes. Then commeth he to his Disciples, and sayde vnto them, Sleepe on nowe, and take your rest. Beholde, the houre is at hand, and the sonne of man is betrayed into the handes of sinners. Ryse, let vs be goeing, beholde he is at hande that dooth betraye me. Whyle he yet spake, loe Judas one of the number of the twelue came, and with him a great multitude with swoordes and staues, sent from the chiefe Priestes and elders of the people. But he

that

that betrayed hym gaue them a token, saying, Whomsoeuer I kysse, the same is he, holde hym faste. And foorthwith he came to Jesus, and sayde, Hayle maister, and kyssed hym. And Jesus sayde vnto him, Freend, wherfore art thou come: Then came they and layde handes on Jesus, and tooke him: and beholde, one of them whiche were with Jesus, stretched out his hande, and drewe his swoorde, and stroke a seruaunt of the hygh Priest, and smote of his eare. Then sayde Jesus vnto hym, Put vp thy swoorde into the sheath: for all they that take the swoorde, shall perysshe with the swoorde. Thinkest thou that I can not nowe pray to my father, and he shall geue me euen now more then twelue legions of angels: But howe then shal the scripture be fulfylled: For thus must it be. In that same houre sayd Jesus to the multitude, Ye be come out as it were to a theefe with swoordes and staues for to take me, I sate dayly with you teachyng in the temple, and ye tooke me not. But all this is doone that the scriptures of the Prophetes myght be fulfylled. Then all the disciples forsooke hym, and fledde. And they tooke Jesus, and led hym to Caiaphas the hygh Priest, where the Scribes and the Elders were assembled. But Peter folowed hym a farre of, vnto the hygh Priestes palace, and went in, and sate with the seruauntes to see the ende. The cheefe Priestes and Elders, and all the counsel, sought false witnesse agaynst Jesus (for to put hym to death) but founde none: yea, when many false witnesses came, yet founde they none. At the last came two false witnesses, and sayde, This felowe sayde, I am able to destroy the temple of GOD, and to buylde it agayne in three dayes. And the cheefe Priest arose, and sayde vnto hym, Aunswearest thou nothyng: why doo these beare wytnesse agaynst thee: But Jesus held his peace. And the cheefe Priest answeared, and sayde vnto hym, I charge thee by the lyuyng God, that thou tell vs whether thou be Christe the sonne of God: Jesus sayde vnto hym, Thou hast sayde. Neuertheless I say vnto you, hereafter shall ye see the sonne of man syttyng on the ryght hande of power, and commyng in the cloudes of the skye. Then the hygh Priest rent his clothes, saying, He hath spoken blasphemie, what neede we of

any more witnesses: Beholde, now ye haue hearde his blasphemie, what thynke ye: They answeared, and sayde, He is woorthie to dye. Then did they spit in his face, and bufeted hym with fystes. And other smote hym on the face with the paulme of their handes, saying, Tell vs thou Christe, who is he that smote thee: Peter sate without in the Court, and a Damosel came to hym, saying, Thou also wast with Jesus of Galilee. But he denyed before them all, saying, I wote not what thou sayest. When he was gonne out into the Porche, another wenche sawe hym, and sayde vnto them that were there, This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe, sayeing, I doo not knowe the man. After a whyle came vnto hym they that stoode by, and sayde vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee. Then beganne he to curse, and to sweare that he knewe not the man. And immediately the Cocke crewe. And Peter remembred the woorde of Jesu, which sayd vnto hym, Before the Cocke crowe, thou shalt denie me thrise: And he went out, and wept bitterly. When the morning was come, all the cheefe Priestes and Elders of the people helde a counsayle agaynst Jesus, to put hym to death, and brought hym bounde, and deliuered him vnto Pontious Pilate the deputie. Then Judas (whiche had betrayed hym) seeyng that he was condemned, repented him selfe, and brought agayne the thyrtie plates of syluer to the cheefe Priestes and Elders, saying, I haue synned, betraying the innocent blood. And they sayde, What is that to vs: See thou to that. And he caste downe the syluer plates in the temple, and departed, and went and hanged hym selfe. And the cheefe Priestes tooke the syluer plates, and sayd, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsayle, and bought with them a Potters feelde to burye strangers in. Wherefore the feelde is called Acheldema, that is, The feelde of blood, vntyll this day. Then was fulfylled that whiche was spoken by Jeremie the Prophete, saying, And they tooke thirtie syluer plates, the price of hym that was valued, whom they bought of the children of Israel, and gaue them for the Potters feeld,

as

as the Lorde appoynted me. Jesus stoode before the deputie, and the deputie asked hym, saying, Art thou the kyng of the Jewes? Jesus sayde vnto hym, Thou sayest. And when he was accused of the chiefe Priestes and Elders, he answeared nothyng. Then sayde Pilate vnto hym, Hearest thou not howe many Witnesses they lay agaynst thee? And he answeared hym to neuer a woorde, insomuche that the deputie marueyled greatly. At that feast the deputie was woont to delyuer vnto the people a prysoner, whom they would desyre. He had then a notable prysoner called Barabbas. Therefore when they were geathered togeather, Pilate sayde, whether wyll ye that I geue loose vnto you Barabbas, or Jesus whiche is called Christ? For he knewe that for enuie they had delyuered hym. When he was set downe to geue iudgement, his wyfe sent vnto hym, saying, Haue thou nothyng to doo with that iust man, for I haue suffered this day many thynges in my sleepe because of hym. But the cheefe Priestes and Elders perswaded the people that they shoulde aske Barabbas, and destroy Jesus. The deputie answeared, and sayde vnto them, Whether of the twayne wyll ye that I let loose vnto you? They sayde, Barabbas. Pilate sayde vnto them, What shall I doo then with Jesus whiche is called Christe? They all sayde vnto hym, Let hym be crucified. The deputie sayde, What euyl hath he done? But they cryed more, saying, Let hym be crucified. When Pilate sawe that he coulde preuayle nothyng, but that more businesse was made, he tooke water, and washed his hands before the people, saying, I am innocent of the blood of this iust person, see ye. Then answeared all the people, and sayde, His blood be on vs, and on our chyldren. Then let he Barabbas loose vnto them, and scourged Jesus, and delyuered him to be crucified. Then the souldiers of the deputie tooke Jesus into the common Hall, and geathered vnto hym all the companie, and they stripped hym, and put on him a purple robe, and platted a crowne of thornes, and put it vppon his head, and a reede in his ryght hande, and bowed the knee before hym, and mocked hym, saying, Hayle kyng of the Jewes. And when they had spit vppon hym, they tooke the reede, and smote hym on

the head, and after that they had mocked hym, they tooke the robe of hym agayne, and put his owne rayment on hym, and led hym away, to crucifie hym. And as they came out, they founde a man of Cyrene (named Simon) him they compelled to beare his crosse. And they came vnto the place whiche is called Golgotha, (that is to say, a place of dead mens skulles) and gaue hym vineger myngled with gall to drynke, & when he had tasted thereof, he would not drynke. When they had crucified hym, they parted his garmentes, and dyd cast lottes, that it myght be fulfylled which was spoken by the prophet, They parted my garmentes among them, and vpon my vesture dyd they cast lottes. And they sate & watched him there, and set vp ouer his head the cause of his death written, This is Jesus the kyng of the Jewes. Then were there two theeues crucified with hym, one on the ryght hande, and another on the left. They that passed by, reuiled hym, wagging their heades, and saying, Thou that destroyedst the temple of God, and dyddest buylde it in three dayes, saue thee selfe: yf thou be the sonne of God, come downe from the crosse. Likewise also the high Priestes mocking him, with the Scribes and Elders, sayde, He saued other, hym selfe he can not saue. If he be the kyng of Israel, let hym nowe come downe from the crosse, and we wyll beleeue hym. He trusted in God, let him deliuer hym nowe yf he wyll haue hym. For he sayde, I am the sonne of God. The theeues also whiche were crucified with him, cast the same in his teeth. From the sixe houre was there darknesse ouer al the land, vntyl the nienth houre. And about the nienth houre, Jesus cryed with a loud voyce, saying, Eli, Eli, lamasabachthani, that is to say, My God, My God, why hast thou forsaken me: Some of them that stoode there, when they hearde that, sayde, This man calleth for Elias. And straightway one of them ranne, and tooke a spunge, and when he had fylled it full of vineger, he put it on a reede, and gaue hym to drynke. Other sayde, Let be, let vs see whether Elias wyl come and delyuer hym. Jesus, when he had cryed agayne with a loude voyce, yeelded vp the ghost: and behold, the vayle of the temple dyd rent in two partes, from the top to the bottome, and the earth dyd quake, and the stones rent,

and

and graues dyd open, & many bodyes of saintes whiche slept, arose and went out of the graues after his resurrection, and came into the holy citie, and appeared vnto many. When the Centurion, and they that were with hym watching Jesus, sawe the earthquake, and those thynges whiche happened, they feared greatly, saying, Truely this was the sonne of God. And many women were there (beholdyng hym a farre of) whiche folowed Jesus from Galilee, ministring vnto hym, among whiche was Marie Magdalen, and Marie the mother of James and Joses, and the mother of Zebedees chyldren.

Munday before Easter.

The Epistle.

Esai. lxiii.

What is he this that commeth from Edom, with red coloured clothes of Bosra (whiche is so costly cloth) and commeth in so myghtily with all his strength: I am he that teacheth rygh-teousnesse, and am of power to helpe, wherefore then is my clothyng redde, and thy rayment like his that treadeth in the wine presse: I haue troden the presse my selfe alone, & of al people there is not one with me. Thus wyll I tread downe myne enmies in my wrath, and set my feete vpon them in myne indignation, and their blood shall bespryng my clothes, and so wyll I stayne all my rayment. For the day of vengeaunce is assigned in my hart, and the yeere when my people shalbe deliuered is come. I looked about me, and there was no man to shewe me any helpe. I marueyled that no man helde me vp: Then I helde me by mine owne arme, and my feruentnesse susteyned me. And thus wyll I treade downe the people in my wrath, and bath them in my displeasure, & vpon the earth wyl I lay their strength. I wyll declare to goodnesse of the Lorde,

Lorde, yea and the prayse of the Lorde for al that he hath geuen vs, for the great good that he hath doone for Israel, Whiche he hath geuen them of his owne fauour, and accordyng to the multitude of his louyng kyndnesse. For he sayd, These no doubt are my people, and no thynking chyldren, and so he was their sauiour. In their troubles, he was also troubled with them, and the angel that went foorth from his presence delyuered them. Of very loue and kyndnesse that he had vnto them, he redeemed them. He hath borne them, and caryed them vp euer since the world began. But after they prouoked hym to wrath, and vexed his holy mynde, he was their enimie, and fought agaynst them hym selfe. Yet remembred Israel the olde tyme of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that fedde his sheepe: where is he that hath geuen his holy spirite among them: He ledde them by the ryght hande of Moses with his glorious arme, diuidyng the water before them, whereby he gate hym selfe an euerlastyng name. He ledde them in the deepe, as an horse is ledde in the playne, that they shoulde not stumble, as a tame beast goeth in the feelde, and the breath geuen of God, geueth him rest. Thus (O God) hast thou led the people, to make thee selfe a glorious name withall. Looke downe then from heauen, and beholde the dwellyng place of thy sanctuarie, and thy glory. Howe is it that thy gelousie, thy strength, the multitude of thy mercies, and thy louing kyndnesse, wyl not be entreated of vs: Yet art thou our father. For Abraham knoweth vs not, neyther is Israel acquainted with vs. But thou Lorde art our father and redeemer, and thy name is euerlastyng. O Lord, wherefore hast thou ledde vs out of the way: wherefore hast thou hardened our hartes that we feare thee not: Be at one with vs agayne for thy seruauntes sake, and for the generation of thine heritage. Thy people haue had but a litle of thy sanctuarie in possession, for our enimies haue troden downe the holy place. And we were thyne from the beginning, when thou wast not their Lord, for they haue not called vpon thy name.

Munday before Easter.

The Gospel.



After two dayes was Easter, and the dayes of sweete bread. And the high Priestes & the Scribes sought how they might take him by craft, and put hym to death. But they sayde, Not in the feast day, lest any busynesse aryse among the people. And when he was in Bethanie in the house of Simon the leper, euen as he sate at meate, there came a woman hauyng an Alabaster boxe of oyntment called Narde, that was pure and costly, and she brake the boxe, and powred it vppon his head. And there were some that were not content within them selues, and sayde, What needed this waste of oyntment? for it myght haue ben solde for more then three hundred pence, and haue been geuen to the poore. And they grudged agaynst her. And Iesus sayd, Let her alone, why trouble ye her? She hath doone a good woorke on me, for ye haue poore with you alwayes, and when so euer ye wyll, ye may doo them good: but me haue ye not alwayes. She hath doone that she coulde, she came aforehande to annoynt my body to the burying. Verily I say vnto you, wheresoeuer this Gospel shalbe preached throughout the whole worlde, this also that she hath doone, shalbe rehearsed in remembraunce of her. And Iudas Iscariot (one of the twelue) went away vnto the hygh priestes, to betray hym vnto them. When they hearde that, they were glad, and promised that they woulde geue hym money. And he sought howe he myght conueniently betray hym. And the fyrst day of sweete bread (when they offered the Passeouer) his disciples sayde vnto hym, Where wylt thou that we goe and prepare that thou mayest eate the Passeouer? And he sent foorth two of his disciples, and sayde vnto them, Goe ye into the citie, and there shall meete you a man bearyng a Pitcher of water, folowe hym. And whyther soeuer he goeth in, say ye vnto the good man of the house, The maister sayth, Where is the ghest Chamber, where I shall eate the Passeouer

Mark, xii.

uer with my disciples: And he wyll shewe you a great Parlour paued and prepared, there make redy for vs. And his disciples went foorth, and came into the citie, and founde as he had sayde vnto them, and they made redy the Passouer. And when it was nowe euentide, he came with the twelue: and as they sate at boorde, and dyd eate, Jesus sayde, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sory, and to say to hym one by one, Is it I? Another sayde, Is it I? He aunswered and sayde vnto them, It is one of the twelue, euen he that dyppeth with me in the platter. The sonne of man truely goeth as it is wrytten of hym: but woe vnto that man by whom the sonne of man is betrayed. Good were it for that man yf he had neuer been borne. And as they did eate, Jesus toke bread, and when he had geuen thankes, he brake it, and gaue to them, and sayde, Take, eate, this is my body. And he tooke the cup, and when he had geuen thankes, he tooke it to them, and they all dranke of it, and he sayde vnto them, This is my blood of the newe Testament, whiche is shed for many. Verily I say vnto you, I wyll drynke no more of the fruite of the vine, vntyll that day that I drynke it newe in the kyngdome of God. And when they had sayde grace, they went out to the mount Oliuete. And Jesus sayth vnto them, All ye shalbe offended because of me this nyght. For it is wrytten, I wyll smyte the Shephearde, and the sheepe shalbe scattered: but after that I am rysen agayne, I wyll goe into Galilee before you. Peter sayde vnto hym, And though all men be offended, yet wyll not I. And Jesus sayth vnto hym, Verily I say vnto thee, that this day, euen in this nyght, before the cocke crowe twyse, thou shalt denye me three tymes. But he spake more vehemently, No, yf I shoulde dye with thee, I will not denye thee. Lykewyse also sayde they all. And they came into a place whiche was named Gethsemane, and he sayde to his disciples, Sit ye here, whyle I goe aside and pray. And he taketh with hym Peter, and James, and John, and began to waxe abashed, and to be in an agonie, and sayde vnto them, My soule is heauie euen vnto the death, tarrye ye here and watche. And he went forth a litle, & fell downe flat on the ground,

grounde, and prayed that yf it were possible the houre myght passe from hym. And he sayde, Abba, father, al thynges are possible vnto thee, take away this cuppe from me: Neuertheless, not as I wyll, but that thou wylt, be doone. And he came and founde them sleepyng, and sayth to Peter, Simon, sleepest thou? couldest not thou watche one houre? watche and pray, lest ye enter into temptation: the spirite truely is redy, but the flesshe is weake. And agayne he went aside and prayed, and spake the same woordes. And he returned, and founde them a sleepe agayne, for their eyes were heauie, neyther wyste they what to aunswere hym. And he came the thyrde tyme, and sayde vnto them, Sleepe hencefoorth and take your ease, it is yenough. The houre is come, beholde, the sonne of man is betrayed into the handes of synners. Ryse vp, let vs goe, loe he that betrayeth me is at hande. And immediatly whyle he yet spake, commeth Iudas (whiche was one of the twelue) and with hym a great number of people with swoordes and staues, from the hygh Priestes, and Scribes, and Elders. And he that betrayed hym, had geuen them a generall token, sayeing, whosoeuer I doo kysse, the same is he, take and leade hym away warely. And as soone as he was come, he goeth strayghtway to hym, and sayth vnto hym, Maister, Maister, and kyssed hym. And they layed their handes on hym, and tooke hym. And one of them that stoode by, drewe out a swoorde, and smote a seruant of the hygh Priestes, and cut of his eare. And Iesus aunswered, and sayde vnto them, Ye be come out as vnto a theefe with swoordes and staues for to take me. I was dayly with you in the temple teaching, and ye tooke me not: But these thynges come to passe, that the scripture should be fulfilled. And they all forsooke hym, and ran away. And there folowed hym a certayne young man, clothed in lynnen vppon the bare, and the young men caught hym, and he lefte his lynnen garment, and fledde from them naked. And they led Iesus away to the hygh Priest of all, and with hym came all the hygh Priestes, and the Elders, and the Scribes. And Peter folowed hym a great way of (euen tyll he was come into the Palace of the hygh Priest) and he

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sate with the seruauntes, and warmed hym selfe at the fyre. And the hygh Priestes and all the counsel sought for Witnesse agaynst Jesus to put hym to death, and founde none: for many bare false Witnesse agaynst hym, but theyr Witnesses agreed not togeather. And there arose certayne, and brought false witnesse agaynst hym, saying, We hearde hym say, I wyll destroy this temple that is made with handes, and within three dayes I wyll buylde another made without handes: But yet their Witnesses agreed not togeather. And the hygh Priest stoode vp among them, and asked Jesus, saying, Aunswearest thou nothyng: Howe is it that these beare Witnesse agaynst thee: But he helde his peace, and aunswered nothyng. Agayne the hygh Priest asked hym, and sayde vnto hym, Art thou Christe the sonne of the blessed: And Jesus sayde, I am, and ye shall see the sonne of man syttyng on the ryght hande of power, and commyng in the cloudes of heauen. Then the hygh Priest rent his clothes, and sayde, What neede we of any further Witnesses: Ye haue hearde blasphemie, what thynke ye: And they all condemned him to be worthie of death. And some beganne to spyt at hym, and to couer his face, and to beate hym with fystes, and to say vnto hym, Areede: and the seruauntes buffeted hym on the face. And as Peter was beneath in the Palace, there came one of the wenches of the hygh Priest, and when she sawe Peter warmyng hym selfe, she looked on hym, and sayde, Wast not thou also with Jesus of Nazareth: And he denyed, saying, I knowe him not, neyther wote I what thou sayest. And he went out into the porche, and the Cocke crewe, and a damosel (when she sawe hym) beganne agayne to say to them that stoode by, This is one of them. And he denyed it agayne. And anone after, they that stoode by, sayde agayne vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speache agreeth thereto. But he began to curse and to sweare, saying, I knowe not this man of whom ye speake. And agayne the Cocke crewe. And Peter remembred the woorde that Jesus had sayd vnto him, Before the Cocke crow twyse, thou shalt denye me three tymes: And he began to weepe.

Tuesday before Easter.

The Epistle.

THe Lorde God hath opened myne eare, therfore can I not say nay, neyther withdraWe my selfe: but I offer my backe vnto the smyters, and my cheekes vnto the nyppers. I turne not my face from shame and spittyng, and the Lorde God shall helpe me, therefore shall I not be confounded. I haue hardned my face lyke a flynt stone, for I am sure that I shall not come to confusion. He is at hande that iustifieth me: Who Wyll then goe to laWe With me? Let vs stand one agaynst another. If there be any that Wyll reason With me, let hym come here foorth to me. Beholde the Lorde God standeth by me: What is he then that can condemne me? Loe, they shalbe lyke as an olde cloth, the moth shall eate them vp. Therefore Who so feareth the Lorde among you, let hym heare the voyce of his seruaunt. Who so Walketh in darknesse, and no lyght shyneth vpon hym, let him put his trust in the name of the Lord, and holde him vp by his God. But take heede, ye all kyndle a fyre of the Wrath of GOD, and styre vp the coales. Walke on in the glisteryng of your oWne fyre, and in the coales that ye haue kyndled. This commeth vnto you from my hande, namely that ye shal sleepe in soroWe. Esai.l.

The Gospel.

AND anone in the dawnyng, the hygh Priestes helde a counsayle With the Elders, and the Scribes, and the Whole congregation, and bounde Jesus, and led hym aWay, and delyuered hym to Pilate. And Pilate asked hym, Art thou the kyng of the Jewes? And he answeared & sayde to him, Thou sayest it. And the high Priestes accused him of many thynges. So Pilate asked hym agayne, sayeing, Answearest thou nothyng? Beholde howe many thynges they lay to thy charge. Jesus aunsweared yet nothyng, so that Marke.xv.

that Pilate marueyled. At that feast Pilate dyd delyuer vnto them a prisoner, whom soeuer they woulde desyre. And there was one whiche was named Barabbas, whiche laye bounde with them that made insurrection, he hadde committed murder. And the people called vnto hym, and beganne to desyre hym that he woulde doo accoʒding as he had euer doone vnto them. Pilate aunswered them, saying, Wyll ye that I let loose vnto you the kyng of the Jewes? Foʒ he knewe that the hygh Prieſtes hadde delyuered hym of enuie. But the hygh Prieſtes mooued the people, that he ſhould rather delyuer Barabbas vnto them. Pilate aunſweared agayne, and ſayde vnto them, What wyll ye that I then doo vnto hym whom ye call the kyng of the Jewes? And they cryed agayne, Crucifye hym. Pilate ſayde vnto them, What euyll hath he doone? And they cryed the moʒe feruently, Crucifie hym. And ſo Pilate wyllyng to content the people, let looſe Barabbas vnto them, and delyuered vp Jeſus (when he hadde ſcourged hym) foʒ to be crucifyed. And the ſouldiers ledde hym away into the common hall, and called togeather the whole multitude. And they clothed hym with purple, and they platted a crowne of thoʒnes, and crowned hym withal, and beganne to ſalute him, Hayle king of the Jewes. And they ſmote hym on the head with a reede, and dyd ſpit vpon him, and bowed their knees, and woozſhypped hym. And when they hadde mocked him, they tooke the purple of hym, and put his owne clothes on hym, and ledde him out to crucifie hym. And they compelled one that paſſed by, called Simon, of Syʒene (the father of Alexander and Rufus) whiche came out of the feelde, to beare his croſſe. And they bzought hym to a place named Golgotha, whiche yf a man interpzete, is, the place of dead mens ſkulles. And they gaue hym to dzynke wine mingled with myzrhe, but he receyued it not. And when they had crucified hym, they parted his garmentes, caſtyng lottes vppon them, what euery man ſhoulde take. And it was about the thyzde houre, and they crucified hym, and the tytle of his cauſe was wzitten, The kyng of the Jewes. And they crucified with hym two theeues, the one on his right hande, and the other on his

his leaft: And the ſcripture was fulfylled whiche ſayth, He was counted among the wycked. And they that went by, rayled on hym, waggyng theyr heades, and ſaying, A wretch, thou that deſtroyeſt the Temple, and buyldeſt it agayne in three dayes, ſaue thee ſelfe, and come downe from the croſſe. Lykewyſe alſo mocked hym the hygh Prieſtes among them ſelues, with the Scribes, and ſayde, He ſaued other men, hym ſelfe he can not ſaue. Let Chriſte the kyng of Iſrael deſſende nowe from the croſſe, that we may ſee and beleeue. And they that were crucified with hym, checked hym alſo. And when the ſixt houre was come, darkneſſe aroſe ouer all the earth vntyll the nienth houre. And at the nienth houre, Jeſus cryed with a loude voyce, ſaying, Eloi, Eloi, Lamalabachthanie: whiche is (yf one interpret it) my God, my God, why haſte thou forſaken me: And one of them that ſtoode by, when they heard that, ſayde, Beholde, he calleth for Elias. And one ranne and fylled a ſpunge full of vineger, and put it on a reede, and gaue hym to drynke, ſaying, Let hym alone, let vs ſee whether Elias wyll come and take hym downe. But Jeſus cryed with a loude voyce, and gaue vp the ghoſt. And the vayle of the Temple rent in two peeces from the top to the bottome. And when the Centurion, (which ſtoode before hym) ſawe that he ſo cryed and gaue vp the ghoſt, he ſayde, Truely this man was the ſonne of GOD. There were alſo women a good way of, beholdyng hym: among whom was Marie Magdalen, and Marie the mother of James the lytle, and of Joſes, and Marie Salome (which alſo when he was in Galilee had folowed hym, and miniſtred vnto hym) and many other women, whiche came vp with hym to Hieruſalem. And nowe when the euen was come, becauſe it was the day of preparyng that goeth before the Sabboth, Joſeph of the Citie of Arimathea, a noble counſaylour, whiche alſo looked for the kyngdome of God, came and went in boldly vnto Pilate, and begged of hym the body of Jeſu. And Pilate marueyled that he was already dead, and called vnto hym the Centurion, and aſked of hym whether he hadde ben any whyle dead. And when he knewe the trueth of the Centurion, he gaue the body to Joſeph: and he bought a lynnen

cloth, and tooke hym downe, and wrapped him in the linnen cloth, and layde hym in a Sepulchre that was hewen out of a rocke, & rolled a stone before the doore of the sepulchre. And Marie Magdalene, and Marie Joses beheilde where he was layde.

The wednesday before Easter.

The Epistle.

Hebr. ix. WHere as is a Testament, there must also (of necessitie) be the death of hym that maketh the Testament. For the Testament taketh auctoritie when men are dead: for it is yet of no value, as long as he that maketh the Testament is a lyue. For whiche cause also, neither the fyrst Testament was ordeyned without blood. For when Moses hadde declared all the commaundementes to all the people, accordyng to the lawe, he tooke the blood of Calues and of Goates, with water and purple wool, & hysope, and sprinckled both the booke and all the people, saying, This is the blood of the Testament whiche GOD hath appoynted vnto you. Moreouer, he sprinckled the tabernacle with blood also, and all the ministring vesselles. And almost all thinges are by the lawe purged with blood, and without sheddyng of blood, is no remission. It is neede then that the similitudes of heauenly thynges be purified with suche thynges, but that the heauenly thynges them selues be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes (whiche are similitudes of true thynges) but is entred into very heauen, for to appeare nowe in the syght of GOD for vs: not to offer hym selfe often as the hygh preest entreth into the holye place euery yeere with straunge blood, for then must ye haue often suffered sence the worlde began: but nowe in the ende of the worlde hath he appeared once, to put synne to flyght by the offeryng vp of hym selfe. And as it is appoynted vnto al

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euen that they shall once dye, and then commeth the iudgement: Euen so Christe was once offered to take away the sinnes of many, and vnto them that looke for him, shal he appeare agayne without sinne, vnto saluation.

The Gospel.



The feast of sweet bread drue nygh, Luke. 22. which is called Easter, and the high Priestes & Scribes sought how they myght kyl him, for they feared the people. Then entred Satan into Judas, whose syrname was Iscariot (which was of the number of the twelue) and he went his way, and communed with the hygh Priestes & officers howe he myght betray hym vnto them. And they were glad, and promised to geue hym money. And he consented, & sought opportunitie to betray hym vnto them, when the people were away. Then came the day of sweete bread, when of necessitie the Passouer must be offred. And he sent Peter and John, saying, Goe and prepare vs the Passouer, that we may eat. They sayd vnto him, Where wilt thou that we prepare? And he said vnto them, Behold, when ye enter into the Citie, there shall a man meete you bearyng a pitcher of water, hym folowe into the same house that he entreth in, and ye shall say vnto the good man of the house, the maister sayth vnto thee, Where is the ghest chamber, where I shall eate the Passouer with my disciples? And he shall shewe you a great parlour paued, there make redy. And they went, and founde as he had sayde vnto them: and they made redy the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with hym. And he sayde vnto them, I haue inwardly desyred to eate this Passouer with you before that I suffer. For I say vnto you, henceforth wyll I not eate of it any more, vntyll it be fulfylled in the kyngdome of God. And he tooke the cuppe, and gaue thankes, and sayde, Take this, and deuide it among you: For I say vnto you, I wyll not drynke of the

fruite of this vine, vntyll the kyngdome of God come. And he tooke bread, and when he had geuen thankes, he brake it, and gaue vnto them, saying, This is my body which is geuen for you. This doo in the remembraunce of me. Lykewise also when he had supped, he tooke the cup, saying, This cup is the newe Testament in my blood, which is shed for you. Yet beholde, the hande of hym that betrayeth me, is with me on the table. And truely the sonne of man goeth as it is appoynted, but wo vnto that man by whom he is betrayed. And they beganne to enquyre among them selues, which of them it was that shoulde dooe it. And there was a stryfe among them, which of them shoulde seeme to be the greatest. And he sayde vnto them, The kinges of nations raigne ouer them, and they that haue auctho[r]itie vppon them, are called gratious: but ye shall not so be. But he that is greatest among you, shalbe as the younger: and he that is cheefe, shalbe as he that doth ministre. For whether is greater he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue bidden with me in my temptations. And I appoynt vnto you a kyngdome, as my father hath appoynted to me, that ye may eate and drynke at my table in my kyngdome, & sit on seates iudgyng the twelue tribes of Israel. And the Lorde sayde, Simon, Simon, beholde, Satan hath desyred to syft you, as it were wheate: but I haue prayed for thee, that thy fayth fayle not. And when thou art conuerted, strength thy brethren. And he sayde vnto hym, Lorde, I am redy to go with thee into pryson, and to death. And he sayd, I tell thee Peter, the Cocke shall not crowe this day, tyll thou haue denied thryse that thou knowest me. And he sayd vnto them, When I sent you without wallet, and scrip, & shoes, lacked ye any thyng? And they sayde, No. Then saide he vnto them, But nowe he that hath a wallet, let hym take it vp, and lykewyse his scrip, and he that hath no swoord, let hym sel his coate, and by one. For I say vnto you, that yet the same which is wrytten, must be perfourmed in me, Euen among the wycked was he reputed. For those thynges which are written of me, haue an ende. And they said, Lord,

beholde

beholde here are two swoordes. And he sayde vnto them, It is yenough. And he came out, and went (as he was wont) to mount Oliuete. And the disciples folowed hym. And when he came to the place, he sayde vnto them, Pray, lest ye fal into temptation. And he gate hym selfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, yf thou wylt, remoue this cup from me: Neuertheless, not my wyl, but thine be fulfylled. And there appeared an angel vnto hym from heauen, comfortyng him. And he was in an agonie, and prayed the longer, and his sweate was lyke drops of blood, trycklyng downe to the grounde. And when he arose from prayer, and was come to his disciples, he founde them sleepyng for heauinesse, and he sayde vnto them, Why sleepe ye? Ryse & pray, lest ye fall into temptation. Whyle he yet spake, beholde, there came a companie, and he that was called Judas, one of the twelue, went before them, and preassed nygh vnto Jesus to kysse hym. But Jesus sayd vnto hym, Judas, betrayest thou the sonne of man with a kysse? When they which were about hym, sawe what would folowe, they sayd vnto hym, Lord, shal we smyte with the swoorde? And one of them smote a seruaunt of the hygh priestes, and stroke of his ryght eare. Jesus aunswered and saide, Suffer ye thus far foorth. And when he touched his eare, he healed hym. Then Jesus sayde vnto the hygh priests, and rulers of the temple, and the elders whiche were come to hym, Ye be come out as vnto a theefe, with swoordes and staues. When I was dayly with you in the temple, ye stretched foorth no handes against me: but this is euen your very houre, and the power of darknes. Then tooke they hym, and led him, and brought him to the high priests house: But Peter folowed a farre of. And when they had kyndled a fyre in the myddes of the pallace, and were set downe togeather, Peter also sate downe among them. But when one of the wenches beheelde hym, as he sate by the fyre (and looked vpon hym) she sayde. This same felowe was also with hym. And he denyed hym, saying, Woman, I knowe hym not. And after a litle whyle, another sawe hym, and sayde, Thou art also of them. And Peter sayd, Man I am not. And about the space of an houre after,

another affirmed, saying, Uerily this felowe was with hym also, for he is of Galilee. And Peter sayde, Man, I wot not what thou sayest. And immediatly whyle he yet spake, the Cocke crewe. And the Lorde turned backe, and looked vppon Peter, and Peter remembred the worde of the Lorde, how he had sayde vnto hym, before the Cocke crowe thou shalt denie me thrise: And Peter went out, and wept bitterly. And the men that tooke Jesus, mocked hym, and smote him, and when they had blindfolded hym, they stroke hym on the face, and asked hym, saying, Areede, Who is he that smote thee: And many other thynges dispitefully sayd they agaynst hym. And assone as it was day, the Elders of the people, and the hygh priestes and Scribes came togeather, and led hym into theyr counsel, saying, Art thou very Christ: Tel vs. And he sayde vnto them, If I tel you, ye wyll not beleeue me: and if I aske you, ye wyll not answeare, nor let me goe: Hereafter shall the sonne of man sit on the right hande of the power of God. Then sayde they all, Art thou then the sonne of GOD: He sayde, Ye say that I am. And they sayde, What neede we of any further witnesse: For we our selues haue heard of his owne mouth.

Thursday before Easter.

The Epistle.

Cor. xi. THis I warne you of, and commende not, that ye come not togeather after a better manner, but after a worse. For fyrst of all, when ye come togeather in the congregation, I heare that there is discention among you, and I partly beleeue it. For there must be sectes among you, that they whiche are perfecte among you may be knowen. When ye come togeather therefore into one place, the Lordes Supper can not be eaten, for euery man begynneth afore to eate his owne supper. And one is hungry, and another is drunken,

drunken. Haue ye not houses to eate and drynke in: Despyse ye the congregation of God, and shame them that haue not: what shall I say vnto you: Shall I prayse you: In this I prayse you not. That Whiche I deliuered vnto you, I receyued of the Lorde. For the Lorde Jesus, the same nyght in whiche he was betrayed, tooke bread, and When he had geuen thankes, he brake it, and sayde, Take ye, and eate, this is my body Whiche is broken for you: This do ye in the remembraunce of me. After the same manner also he tooke the cup when supper was done, saying, This cup is the newe Testament in my blood: This do as oft as ye drynke it, in remembraunce of me. For as often as ye shall eate this bread, and drynke of this cuppe, ye shall shewe the Lordes death tyll he come. Wherefore, Whosoeuer shal eate of this bread, & drynke of this cuppe of the Lord vnworthyly, shalbe gyltie of the body and blood of the Lorde. But let a man examine hym selfe, and so let him eate of the bread, and drynke of the cuppe. For he that eateth and drynketh vnworthyly, eateth & drynketh his owne damnation, because he maketh no difference of the Lordes body. For this cause many are weake & licke among you, and many sleepe. For if We had iudged our selues, We should not haue ben iudged. But when We are iudged of the Lord, We are chastened, that We should not be damned With the World. Wherefore, my brethren, When ye come togeather to eate, tary one for another. If any man hunger, let him eate at home, that ye come not togeather vnto condennation. Other thinges wyl I set in order When I come.

The Gospel.

THE whole multitude of them arose, and led hym vnto Pilate. And they began to accuse hym, saying, We founde this felowe peruertyng the people, and forbiddyng to paye tribute to Caesar, saying that he is Christe a kyng. And Pilate apposed hym, saying, Art thou the kyng of the Jewes: He answeared hym & sayd, Thou sayest it. Then sayde Pilate to the hygh Priestes, and to the people, I fynde no Luke. xxiii.

fault in this man. And they were the more fierce, saying, He moueth the people, teachyng throughout all Jurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assoone as he knewe that he belonged to Herodes iurisdiction, he sent him to Herode, whiche was also at Hierusalem at that tyme. And when Herode sawe Jesus, he was exceeding glad: for he was desyrous to see hym of a long season, because he had heard many thynges of hym, and he trusted to haue seene some myracles done by hym. Then he questioned with him many woordes: But he aunswered hym nothyng. The hygh Priestes and Scribes stoode foorth, and accused hym straightly: And Herod with his men of warre despysed hym. And when he had mocked hym, he arayed him in white clothyng, and sent him agayne to Pilate. And the same day Pilate and Herode were made freendes togeather: For before they were at variaunce. And Pilate called togeather the hygh priestes, and the rulers, & the people, and sayde vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and beholde I examine hym before you, and fynde no fault in this man of those thynges whereof ye accuse him, no nor yet Herode. For I sent you vnto hym, and loe, nothyng worthie of death is done vnto hym, I wyll therefore chasten him, & let him loose. For of necessitie he must haue let one loose to them at that feast. And all the people cryed at once, saying, Away with hym, & delyuer vs Barabbas (whiche for a certayne insurrection made in the citie, and for a murder was cast into prison.) Pilate spake agayne vnto them, wyllyng to let Jesus loose. But they cryed, saying, Crucifie hym, crucifie hym. He sayde vnto them the thyrde tyme, What euyl hath he done? I fynde no cause of death in him, I wyl therefore chasten him, and let him goe. And they cryed with loude voyces, requyring that he myght be crucified. And the voyces of them and of the hygh priestes preuayled. And Pilate gaue sentence, that it shoulde be as they required: and he let loose vnto them, him that (for insurrection and murder) was cast into prison, whom they had desyred, and he delyuered to them Jesus, to do with him what they

woulde. And as they led hym away, they caught one Simon of Syren commyng out of the feelde, and on hym layde they the crosse, that he myght beare it after Jesus. And there folowed hym a great companie of people, and of Women, whiche bewayled and lamented hym. But Jesus turned backe vnto them, and sayde, Ye daughters of Hierusalem, weepe not for me: but weepe for your selues and for your chyldren. For beholde, the dayes wyll come, in the whiche they shall say, Happy are the barren, and the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shal they begynne to saye to the mountaynes, Fall on vs, and to the hylles, Couer vs. For yf they doo this in a greene tree, what shalbe done in the drye: And there were two euil doers led with hym to be slayne. And after that they were come to the place (whiche is called Caluarie) there they crucified hym, and the euyll doers, one on the ryght hande, and the other on the leaft. Then sayde Jesus, Father, forgeue them, for they wote not what they doo. And they parted his rayment, and cast lots. And the people stoode and beheide. And the rulers mocked hym with them, saying, He saued other men, let hym saue hym selfe yf he be very Christe the chosen of God. The souldiers also mocked hym, and came and offered hym vineger, and saide, If thou be the kyng of Jewes, saue thee selfe. And a superscription was written ouer hym, with letters of Greeke, & Latine, and Hebrue, This is the kyng of the Iewes. And one of the euyll doers whiche were hanged, rayled on hym, saying, If thou be Christe, saue thee selfe and vs. But the other answeared and rebuked hym, saying, Fearest thou not God, seeyng thou art in the same damnation: We are ryghteously punished, for we receyue accordyng to our deedes: but this man hath done nothyng amisse. And he sayde vnto Jesus, Lorde remember me when thou commest into thy kyngdome. And Jesus sayde vnto hym, Verily I saye vnto thee, to day shalt thou be with me in Paradise. And it was about the sixth houre. And there was a darknesse ouer all the earth vntyl the nienth houre, and the Sunne was darkened, and the vayle of the temple dyd rent, euen through the middes. And when Jesus had cryed with

a loude voyce, he ſayd, Father, into thy handes I commende my ſpirite. And When he thus had ſayd, he gaue vp the ghoſt. When the Centurion ſawe What had happened, he glorified God, ſaying, Ueryly this Was a ryghteous man. And all the people that came togeather to that ſyght, and ſaw the thynges Which had happened, ſmote theyr breſtes, and returned. And all his acquaintaunce, and the Women that folowed hym from Galilee, ſtoode a farre of beholdyng theſe thynges. And beholde, there Was a man named Joſeph, a counſayler, and he Was a good man and a iuſt: The ſame had not conſented to the counſayle and deede of them, Whiche Was of Arimathea, a citie of the Jewes, Whiche ſame alſo Wayteth for the kyngdome of God: he Went vnto Pilate and begged the bodye of Jeſus, and tooke it doWne, and Wrapped it in a linnen cloth, and layde it in a ſepulchre that Was hеWen in ſtone, Wherein neuer man before had ben layde. And that day Was the preparyng of the Sabboth, and the Sabboth drеWe on. The Women that folоWed after, Which had come With hym from Galilee, beheIde the ſepulchre, and hoWe his body Was layd. And they returned, and prepared ſWeete odours, and oyntments, but reſted on the Sabboth day, according to the commaundement.

On good Fryday.

The Collectes.

ALmyghtye God, We beſeeche thee gratiouſly to behold this thy familie, for the Which our Lorde Jeſus Chriſt Was contented to be betrayed & geuen vp into the hands of Wicked men, & to ſuffer death vpon the croſſe, Who liueth & raigneth. &c.

ALmyghty and euerlaſting God, by Whoſe ſpirite the Whole body of the Churche is gouerned and ſanctified: Receyue our ſupplications & prayers, Whiche We offer before thee for all eſtates of men in thy holy congregation, that euery member of the ſame in his vocation & miniſterie, may truely and Godly ſerue thee, through our Lorde Jeſus Chriſte.

Mercyfully

On good Fryday.

MErcyfull God, who hast made all men, and hatest nothyng that thou hast made, nor wouldest the death of a synner, but rather that he shoulde be conuerted & lyue: haue mercy vpō al Jewes, Turkes, Infidels, and Heritikes, and take from them all ignorannce, hardnesse of hart, and contempt of thy Woorde: And so fetche them home, blessed Lorde, to thy flocke, that they may be saued among the remnaunt of the true Israelites, and be made one fold, vnder one shepheard Jesus Christe our Lord, Who lyueth and raigneth. &c.

The Epistle.

THe lawe (whiche hath but a shadowe of good thynges to come, and not the very fashion of thinges them selues) can neuer with those sacrifices whiche they offer yeere by yeere continually, make the commers therevnto perfect. For Woulde not then those sacrifices haue ceassed to haue been offered, because ỹ the offerers once pourged, shoulde haue had no more conscience of synnes: Neuertheless, in those sacrifices is there mention made of synnes euery yeere. For the blood of Oxen and Goates can not take away synnes. Wherefore, when he commeth into the worlde, he sayth, Sacrifice and offeryng thou Wouldest not haue, but a body hast thou ordeyned me. Burnt offerynges also for synne hast thou not alowed. Then sayd I, Lo, I am here. In the beginnyng of the booke it is wrytten of me, that I should do thy wyl, O God. Aboue, when he sayth, Sacrifice, and offeryng, and burnt sacrifices, and sinne offeringes thou Wouldest not haue, neyther hast thou alowed them (whiche yet are offered by the lawe) then sayde he, Lo, I am here to doo thy wyll, O God. He taketh away the fyrst, to establyshe the latter. By the whiche wyll, we are made holy, euen by the offeryng of the bodye of Jesu Christe once for all. And euery priest is redye dayly ministryng, and offeryng often tymes one manner of oblation, Hebr. x.

oblation, whiche can neuer take away sinnes. But this man, after he hath offered one sacrifice for synnes, is set downe for euer on the ryght hande of God: and from henceforth tarieth tyl his foes be made his footestoole. For with one offeryng hath he made perfect for euer, them that are sanctified. The holy ghost hym selfe also beareth vs recorde, euen when he tolde before, This is the Testament that I wyll make vnto them, after those dayes, sayth the Lorde: I wyll put my lawes in theyr hartes, and in theyr myndes wyll I wryte them, and theyr synnes and iniquities wyll I remember no more. And where remission of these thynges is, there is no more offeryng for sinnes. Seeyng therefore, brethren, that by the meanes of the blood of Jesu, We haue libertie to enter into the holy place, by the newe and liuyng way, which he hath prepared for vs through the vaile (that is to say, by his flesh,) and seeyng also that we haue an hygh prieste whiche is ruler ouer the house of God: let vs drawe nygh with a true hart in a sure fayth, sprynckled in our hartes from an euyll conscience, and washed in our bodies with pure water, let vs keepe the profession of our hope without wauering (for he is faythfull that promised) and let vs consyder one an other, to the intent that we may prouoke vnto loue, and to good woorkes, not forsaking the felowshyp that we haue among our selues, as the maner of some is: but let vs exhorte one another, and that so muche the more, because ye see that the day draweth nygh.

The Gospel.

Iohn. xviii

When Jesus had spoken these woordes, he went foorth with his disciples ouer the brooke Cedron, where was a garden, into the whiche he thē entred with his disciples. Judas also, whiche betrayed hym, knewe the place, for Jesus oft tymes resorted thyther with his disciples. Judas then, after he had receyued a bande of men (and ministers of the hygh prieste and pharisees) came thyther with lanternes, and fyrebrandes, and weapons. And

Jesus

On good Fryday.

Jesus knowyng all thinges that shoulde come on hym, went forth, and sayde vnto them, Whom seeke ye? They aunswered hym, Jesus of Nazareth. Jesus sayde vnto them, I am he. Judas also which betrayed him, stoode with them. Assoone then as he had sayde vnto them, I am he, they went backwarde, and fell to the grounde. Then asked he them agayne, whom seeke ye: They sayde, Jesus of Nazareth. Jesus aunswered, I haue tolde you that I am he. If ye seeke me, therefore let these goe theyr way, that the saying myght be fulfylled whiche he spake, Of them whiche thou gauest me, haue I not lost one. Then Simon Peter hauyng a swoorde, drue it, and smote the hygh priestes seruaunt, and cut of his ryght eare. The seruauntes name was Malchus. Therefore sayth Jesus vnto Peter, Put vp thy swoorde into the sheath: shall I not drynke of the cuppe whiche my father hath geuen me? Then the company, and the captayne, and the ministers of the Jewes, tooke Jesus, and bound hym, and ledde hym away to Annas fyrst, for he was father in lawe to Caiaphas, whiche was the hygh Priest the same yeere. Caiaphas was he that gaue counsell to the Jewes, that it was expedient that one man shoulde dye for the people. And Simon Peter folowed Jesus, and so dyd another Disciple. That Disciple was knowen to the hygh Priest, and went in with Jesus vnto the pallace of the hygh Priest. But Peter stoode at the doore without. Then went out that other disciple (whiche was knowen to the hygh Priest) and spake to the damosell that kept the doore, and brought in Peter. Then sayde the damosell that kept the doore vnto Peter, Art not thou also one of this mans disciples? He sayde, I am not. The seruauntes and ministers stoode there, whiche had made a fyre of coales, for it was colde, and they warmed themselues. Peter also stoode among them, and warmed hym selfe. The hygh Priest then asked Jesus of his disciples, and of his doctrine. Jesus aunswered hym, I spake openly in the worlde, I euer taught in the synagogue, and in the Temple whyther all the Jewes haue resorted, and in secrete haue I spoken nothyng. Why askest thou me? Aske them whiche harde me,

what

what I sayde vnto them: beholde, they can tell what I sayd. When he hadde thus spoken, one of the ministers, whiche stoode by, smote Jesus on the face, saying, Aunswearest thou the hygh preest so? Jesus aunswered hym, If I haue euyll spoken, beare witnesse of the euyll: But yf I haue well spoken, why smytest thou me? And Annas sent hym bounde vnto Caiaphas the hygh preest. Simon Peter stoode and warmed hym selfe. Then sayde they vnto hym, Art not thou also one of his Disciples? He denied it, and sayde, I am not. One of the seruantes of the hygh preestes, (his coosin whose eare Peter smote of) sayde vnto hym, Dyd not I see thee in the garden with hym? Peter therefore denied agayne, and immediatly the Cocke crewe. Then led they Jesus from Caiaphas, into the hall of iudgement: It was in the morning, and they them selues went not into the iudgement hall, least they shoulde be defyled, but that they myght eate the Passeouer. Pilate then went out to them, and sayde, What accusation bryng you agaynst this man? They aunswered and sayde vnto hym, If he were not an euyl doer, we woulde not haue deliuered hym vnto thee. Then sayd Pilate vnto them, Take ye hym, & iudge hym after your owne law. The Jewes therfore sayd vnto him, It is not lawful for vs to put any man to death: that the woordes of Jesus myght be fulfylled whiche he spake, signifiyng what death he should dye. Then Pilate entred into the iudgement hall agayne, and called Jesus, and sayde vnto hym, Art thou the kyng of the Jewes? Jesus answered, Sayest thou that of thy selfe: or dyd other tel it thee of me? Pilate aunswered, Am I a Jewe? Thine owne nation and hygh preestes haue deliuered thee vnto me: what hast thou done? Jesus aunswered, My kyngdome is not of this worlde, yf my kyngdome were of this worlde, then woulde my ministers surely fyght, that I shoulde not be delyuered to the Jewes: but now is my kyngdome not from hence. Pilate therefore sayde vnto hym, Art thou a kyng then? Jesus answered, Thou sayest that I am a kyng. For this cause was I borne, and for this cause came I into the worlde, that I should beare witnes vnto the trueth: and all that are of the trueth, heare my voyce. Pilate sayde

vnto

vnto hym, What thyng is trueth? And when he had sayde this, he went out agayne vnto the Iewes, and sayth vnto them, I fynde in hym no cause at all. Ye haue a custome that I should delyuer you one loose at Easter: wyll ye that I lose vnto you the king of the Iewes? Then cryed they al againe, saying, Not hym, but Barabbas: the same Barabbas was a murderer. Then Pilate tooke Iesus therefore, and scourged hym. And the souldiers wounde a crowne of thornes, and put it on his head, and they dyd on hym a purple garment, and came vnto hym, and sayde, Hayle kyng of the Iewes: and they smote hym on the face. Pilate went foorth agayne, and sayd vnto them, Beholde, I bring him foorth to you, that ye may knowe that I fynde no fault in him. Then came Iesus foorth, wearyng a crowne of thorne, and a robe of purple. And he sayth vnto them, Beholde the man. When the hygh priestes and ministers sawe hym, they cryed, Crucifie hym, crucifie hym. Pilate sayth vnto them, Take ye him, and crucifie hym, for I fynde no cause in hym. The Iewes answeared hym, We haue a lawe, and by our lawe he ought to dye, because he made hym selfe the sonne of God. When Pilate hearde that saying, he was the more afrayde, and went agayne into the iudgement hall, and sayde vnto Iesus, Whence art thou? But Iesus gaue hym none answeare. Then sayde Pilate vnto hym, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answeared, Thou couldest haue no power at all agaynst me, except it were geuen thee from aboue: therefore he that deliuered me vnto thee, hath the more synne. And from thenceforth sought Pilate meanes to loose hym. But the Iewes cryed, saying, If thou let hym goe, thou art not Ceasars freende: for whosoeuer maketh hym selfe a kyng, is agaynst Ceasar. When Pilate hearde that saying, he brought Iesus foorth, and sate downe to geue sentence in a place that is called the pauement, but in the Hebrue tongue Gabbatha. It was the preparyng daye of Easter, about the sixth houre. And he sayth vnto the Iewes, Beholde your kyng. They cryed, sayeing, Away with hym, away with hym, crucifie hym. Pilate sayeth

vnto

vnto them, Shall I crucifie your kyng? The hygh Prieſtes anſweared, We haue no kyng but Ceaſer. Then deliuered he hym to them to be crucified. And they tooke Jeſus, and led hym away, & he bare his croſſe, and went foorth into a place whiche is called the place of dead mens ſkulles, but in Hebrue Golgotha, Where they crucified hym, and two other with hym, on eyther ſyde one, and Jeſus in the mydſt. And Pilate wrote a title, and put it vpon the croſſe. The Wrytyng Was, Ieſus of Nazareth kyng of the Iewes. This title read many of the Jewes: for the place where Jeſus was crucified was neare to the Citie. And it was Wrytten in Hebrue, Greeke, and Latine. Then ſayde the hye prieſtes of the Jewes to Pilate, Write not kyng of the Jewes: but that he ſayd, I am kyng of the Jewes. Pilate anſweared, What I haue wrytten, that I haue Wrytten. Then the ſouldiers, When they had crucified Jeſus, tooke his garmentes, and mad foure partes, to euery ſouldyer a parte, and alſo his coate. The coate was without ſeame, Wrought vppon throughout. They ſayde therefore among them ſelues, Let vs not diuide it, but caſt lottes for it who ſhall haue it, that the ſcripture myght be fulfylled, ſaying, They haue parted my rayment among them, and for my coate dyd they caſt lottes. And the ſouldiers dyd ſuche thynges in deede. There ſtoode by the croſſe of Jeſus, his mother, and his mothers ſiſter, Marie the Wyfe of Cleophas, and Marie Magdalene. When Jeſus therefore ſawe his mother, and the diſciple whom he loued, ſtandyng, he ſayth vnto his mother, Woman, beholde thy ſonne. Then ſayd he to his diſciple, Behold thy mother. And from that houre the Diſciple tooke her for his owne. After theſe thynges, Jeſus knowyng that all thynges were nowe perfourmed, that the ſcripture myght be fulfylled, he ſayth, I thyrſte. So there ſtoode a veſſel by, full of vineger: therfore they fylled a ſpunge With vineger, and Wounde it about With hyſope, & put it to his mouth. Aſſoone as Jeſus then receyued of the vineger, he ſayde, It is fynyſhed: and bowed his head, and gaue vp the ghoſt. The Jewes therefore, becauſe it was the preparyng of the Sabboth, that the bodyes ſhould not remayne vppon the croſſe on the Sabboth day (for that

Sabboth

Sabboth day was an hygh day) beſought Pilate that theyr legges myght be broken, & that they myght be taken downe. Then came the ſouldiers, and brake the legges of the fyrſt, and of the other whiche was crucified with hym. But when they came to Jeſus, and ſawe that he was dead alredie, they brake not his legges: but one of the ſouldiers with a ſpeare thruſte hym into the ſyde, and foorthwith there came out blood and water. And he that ſawe it bare recorde, and his recorde is true: and he knoweth that he ſayeth true, that ye myght beleeue alſo. For theſe thynges were doone, that the ſcriptures ſhoulde be fulfylled, Ye ſhal not breake a bone of hym. And agayne another ſcripture ſayth, They ſhall looke vppon hym whom they haue pearſed. After this, Joſeph of Arimathea (whiche was a Diſciple of Jeſus, but ſecretly for feare of the Jewes) beſought Pilate that he myght take downe the body of Jeſus: and Pilate gaue hym licence. He came therefore and tooke the body of Jeſus. And there came alſo Nichodemus (whiche at the begynnyng came to Jeſus by nyght) and brought of Myrrhe and Aloes mingled togeather, about an hundred pound wayght. Then tooke they the body of Jeſus, and wounde it in linnen clothes with the odours, as the manner of the Jewes is to burie. And in the place where he was crucified there was a garden, and in the garden a newe ſepulchre, wherein was neuer man layde. There layde they Jeſus therefore, becauſe of the preparyng of the Sabboth of the Jewes: for the ſepulchre was nygh at hande.

Easter euen.

The Epiſtle.



IT is better (yf the wyll of God be ſo) that ye ſuffer for well dooyng, then for euyll dooing, foraſmuche as Chriſt hath once ſuffered for ſinnes, the iuſt for the vniuſt, to bryng vs to God, and was kylled as parteyning to the fleſhe, but was quickened in the ſpirite. In whiche ſpirite, he alſo went and preached i. Pet. iii.

to the ſpirites that were in pryſon, whiche ſometyme had ben diſobedient, when the long ſufferyng of GOD was once loked for in the dayes of Noe, while the arke was a preparyng, wherein a fewe, that is to ſay, eyght ſoules were ſaued by the water, like as baptiſme alſo nowe ſaueth vs : not the puttyng away of the filth of the fleſh, but in that a good conſcience conſenteth to God, by the reſurrection of Jeſus Chriſt, which is on the right hande of God, and is gone into heauen, angels, powers, and myght, ſubdued vnto hym.

The Goſpel.

Mat. xxvii



When the euen was come, there came a riche man of Arimathea, named Joſeph, whiche alſo was Jeſus Diſciple, he went vnto Pilate, and begged the body of Jeſus. Then Pilate commaunded the body to be deliuered. And when Joſeph had taken the body, he wrapped it in a cleane linnen cloth, and layde it in his newe tombe, whiche he had hewen out euen in the rocke, and rolled a great ſtone to the dooze of the ſepulchze, and departed. And there was Marie Magdalen, and the other Marie, ſitting ouer againſt the ſepulchze. The next day that foloweth the day of preparyng, the hygh Prieſtes and Phariſees came togeather vnto Pilate, ſaying, Syz, we remember that this deceyuer ſayde whyle he was yet alyue, After three dayes I wyll ryſe agayne. Commaunde therefoze that the Sepulchze be made ſure vntyll the thyrde day, leaſt his Diſciples come and ſteale hym away, and ſay vnto the people, He is ryſen from the dead : and the laſt errour ſhalbe wozſe then the fyrſt. Pilate ſayde vnto them, Ye haue a watche, goe your way, make it as ſure as ye can. So they went, and made the ſepulchze ſure with the watchmen, and ſealed the ſtone.

Easter day.

¶ At mornyng prayer, in steede of the Psalme, O come let vs, &c. These Anthemes shalbe song or sayde.

CHriste ryslng agayne from the dead, nowe dyeth not. Death from hencefoorth hath no power vpon hym. For in that he dyed, he dyed but once to put away sinne: but in that he liueth, he liueth vnto God. And so lykewyse count your selues dead vnto synne, but lyuyng vnto God in Christe Jesus our Lorde.

CHriste is rysen agayne, the first fruites of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam al men doo dye: so by Christe al men shalbe restored to lyfe.

The Collect.

ALmightie God, Which through thy only begotten sonne Jesus Christe hast ouercome death, and opened to vs the gate of euerlastyng lyfe: We humbly beseeche thee, that as by thy speciall grace preuentyng vs, thou doest put in our myndes good desyres: so by thy continuall helpe We may bryng the same to good effecte, through Jesus Christe our Lorde, Who liueth & raigneth. &c.

The Epistle.

IF ye be rysen agayne With Christ, seeke those thynges Which are aboue, Where Christe sytteth on the ryght hand of God. Set your affection on heauenly thynges, and not on earthly thynges. For ye are dead, and your lyfe is hyd With Christe in God. Whensoeuer Christe (Which is our lyfe) shall shewe hym selfe, then shall ye also appeare With hym in glorie. Mortifie therefore your earthly members, fornication, vncleannesse, vnnaturall lust, euyl concupiscence, and couetousnesse, Which is worshipping of idols: for Which thynges sake the Wrath of God vseth to come on the children of vnbeleefe, among Whom ye Walked sometyme, When ye lyued in them. Coloss. iii.

The

Easter day.

The Gospel.

Iohn.xx. THE fyrst day of the Sabbothes came Marie Magdalen early (When it was yet darke) vnto the sepulchre, and sawe the stone taken away from the graue. Then she ran, and came to Simon Peter, & to the other disciple whom Jesus loued, and sayth vnto them, They haue taken away the Lord out of the graue, and we can not tell where they haue layde him. Peter therefore went forth, & that other Disciple, and came vnto the sepulchre. They ran both togeather, & that other disciple dyd ouerrunne Peter, and came fyrst to the sepulchre. And When he had stowped downe, he sawe the linnen clothes lying, yet went he not in. Then came Simon Peter folowyng hym, and went into the sepulchre, & sawe the linnen clothes lye, and the napkin that was about his head not lying with the linnen clothes, but wrapped togeather in a place by it selfe. Then went in also that other disciple Whiche came first to the sepulchre, and he sawe, and beleeued: For as yet they knew not the scripture, that he should rise againe from death. Then the disciples went away agayne to their owne home.

Munday in Easter weeke.

The Collect.

ALmightie God, Whiche through thy only begotten sonne Jesus Christ, hast ouercome death, & opened vnto vs the gate of euerlasting life: We humbly beseeche thee, that as by thy special grace preuentyng vs, thou doest put in our myndes good desires: so by thy continual helpe We may bryng the same to good effecte, through Jesus Christe our Lorde, Who liueth and raigneth, &c.

The Epistle.

Actes.x. PEter opened his mouth, and sayde, Of a trueth I perceyue that there is no respect of persons With God: but in all people, he that feareth hym, and worketh ryghteousnesse, is accepted With hym. Ye knowe the preaching that God sent

sent vnto the chyldren of Israel, preaching peace by Jesus Christe, Whiche is Lorde ouer all thynges. Whiche preachyng was published throughout all Jurie (and began in Galilee, after the baptisme Whiche John preached) howe GOD annoynted Jesus of Nazareth With the holy ghost, and With power. Whiche Jesus went about doyng good, and healyng all that were oppressed of the deuyll, for God was With hym. And we are Witnesses of al thinges Whiche he did in the land of the Jewes, and at Hierusalem, Whom they slue and hanged on tree. Hym God raysed vp the thyrde day, and shewed hym openly, not vnto all the people, but to vs Witnesses (chosen before of God for the same intent) Whiche dyd eate and drynke With hym after he arose from death. And he commaunded vs to preache vnto the people, and to testifie that it was he Whiche Was ordeyned of God to be the iudge of the quicke and the dead. To hym geue al the prophetes Witnesse, that through his name, Whosoeuer beleeueth in hym, shal receyue remission of synnes.

The Gospel.

BEholde, two of his disciples Went that same day to a towne called Emaus, Whiche Was from Hierusalem about. lx. furlonges, and they talked togeather of all the thynges that had happened. And it chaunced, Whyle they communed togeather and reasoned, Jesus hym selfe drewe neare, and Went With them: But theyr eyes Were holden, that they shoulde not knowe hym. And he sayde vnto them, What manner of communication are these that ye haue one to another as ye Walke and are sadde? And the one of them (Whose name Was Cleophas) aunswered and sayde vnto hym, Art thou onely a stranger in Hierusalem, and hast not knowen the thynges Which haue chaunced there in these dayes? He sayde vnto them, What thynges? And they sayde vnto hym, Of Jesus of Nazareth, Whiche Was a Prophete, myghtie in deede and woorde before God and all the people, and howe the hygh Prestes and our rulers delyuered hym Luk. xxiiii

Munday in Easter vveeke.

to be condemned to death, and haue crucified hym: But we trusted that it had been he whiche should haue redeemed Israel. And as touching all theſe thynges, to day is euen the thyrde day that they were done. Yea and certayne women also of our companie made vs astonied, whiche came early vnto the ſepulchre, and founde not his body, and came, saying that they had seene a vision of angelles, whiche sayde that he was alyue. And certayne of them which were with vs, went to the ſepulchre, and found it euen so as the women had sayd, but hym they sawe not. And he sayd vnto them, O fooles and slowe of hart to beleeue all that the prophetes haue spoken. Ought not Christe to haue suffered theſe thynges, and to enter into his glory? And he beganne at Moses and all the Prophetes, and interpreted vnto them in all scriptures whiche were wrytten of hym. And they drewe nygh vnto the towne whiche they went vnto: and he made as though he would haue gone further, and they constrayned hym, saying, Abide with vs, for it draweth towardes nyght, and the day is farre passed. And he went in to tarrie with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, and they knewe hym: and he vanished out of their sight. And they sayde betweene them selues, Dyd not our hartes burne within vs whyle he talked with vs by the way, and opened to vs the scriptures? And they rose vp the same houre, and returned to Hierusalem, and founde the eleuen geathered togeather, and them that were with them, saying, The Lorde is ryſen in deede, and hath appeared to Simon. And they told what thinges were done in the way, and howe they knewe him in breaking of bread.

Tuesday in Easter weeke.

The Collect.

ALmyghtie father, whiche hast geuen thyne onely sonne to dye for our sinnes, and to ryse agayne for our iustification: Graunt vs so to put away the leuen of malice and wyckednesse, that we may alway

alway ſerue thee in pureneſſe of lyuyng and trueth, through Jeſus Chriſte our Lorde.

The Epiſtle.



E men and brethren, chyldren of the generation of Abraham, and whoſoeuer among you feareth God, to you is this worde of ſaluation ſent. For the inhabiters of Hieruſalem, and their rulers, becauſe they knewe hym not, nor yet the voyces of the Prophets, whiche are read euery Sabboth day, they haue fulfylled them in condemnyng hym: And when they founde no cauſe of death in hym, yet deſyred they Pilate to kyll hym. And when they had fulfylled all that were wrytten of hym, they tooke him downe from the tree, and put him in a ſepulchre: But God rayſed hym agayne from death the third day, and he was ſeene many dayes of them whiche went with hym from Galilee to Hieruſalem, whiche are witneſſes vnto the people. And we declare vnto you, howe that the promiſe whiche was made vnto the fathers, God hath fulfylled vnto their chyldren (euen vnto vs) in that he rayſed vp Jeſus agayne, euen as it is wrytten in the ſecond Pſalme, Thou art my ſonne, this day haue I begotten thee. As concerning that he rayſed hym vp from death, nowe no more to returne to corruption, he ſayde on this wyſe, The holy promiſes made to Dauid, wyll I geue faythfully vnto you. Wherefore he ſayth alſo in another place, Thou ſhalt not ſuffer thyne holy to ſee corruption. For Dauid (after that he had in his tyme fulfylled the wyll of God) fell on ſleepe, and was layde vnto his fathers, & ſawe corruption: but he whom God rayſed agayne, ſawe no corruption. Be it knowen vnto you therefore (ye men and brethren) that through this man is preached vnto you forgeueneſſe of ſynnes, and that by hym, all that beleeue, are iuſtified from al thinges, from which ye could not be iuſtified by the lawe of Moſes. Beware therefore leaſt that fall on you whiche is ſpoken of in the Prophetes, Beholde ye deſpiſers, and wonder, and periſhe ye: for I doo a woorke in your dayes, whiche ye ſhal not beleeue, though a man declare it vnto you. Acte. xiii

Tuesday in Easter weeke.

The Gospel.

Luk.xxiiii

IEsus stoode in the middes of his disciples, and sayd vnto them, Peace be vnto you: It is I, feare not. But they were abashed and afrayde, & supposed that they had seene a spirite. And he sayd vnto them, Why are ye troubled, & Why do thoughtes arise in your hartes? Behold my handes and my feete, that it is euen I mee selfe. Handle me and see, for a spirite hath no flesche & bones as ye see me haue. And When he had thus spoken, he shewed them his handes & his feete. And Whyle they yet beleeued not for ioy, & Wondred, he sayde vnto them, Haue ye heare any meate? And they offered hym a peece of a broyled fishe, and of an hony combe. And he tooke it, and dyd eate before them, and he sayde vnto them, These are the wordes Whiche I spake vnto you, Whyle I Was yet With you, that al must needes be fulfilled Which were Written of me in the lawe of Moses, and in the Prophetes, and in the Psalmes. Then opened he their Wits, that they might vnderstand the scriptures, and sayd vnto them, Thus it is Written, & thus it behoued Christe to suffer, & to ryse agayne from death the thyrde day, and that repentaunce and remission of synnes shoulde be preached in his name among all nations, and must begin at Hierusalem, and ye are witnesses of these thinges.

The first Sunday after Easter.

The Collect.

Almightie God. &c. (As at the Communion on Easter day.)

The Epistle.

.Iohn.v.

ALl that is borne of God, ouercommeth the worlde. And this is the victorie that ouercommeth the worlde, euen our fayth. Who is he that ouercommeth the worlde, but he that beleeueth that Iesus is the sonne of God? This Iesus Christe is he that came by Water and blood: not by Water onely, but by Water and blood. And it is the spirite that beareth Witnes, because

The first sunday after Easter.

because the spirite is trueth. For there are three Whiche beare recorde in heauen, the father, the Woorde, and the holy ghost, and these three are one. And there are three Whiche beare recorde in earth, the spirite, and Water, & blood, and these three are one. If We receyue the Witnesse of men, the Wytnesse of God is greater. For this is the Witnesse of God that is greater, Whiche he testified of his sonne. He that beleeueth on the sonne of God, hath the Witnesse in him selfe: He that beleeueth not God, hath made hym a lyer, because he beleeueth not the recorde that God gaue of his sonne. And this is the recorde, howe that God hath geuen vnto vs eternall lyfe, and this lyfe is in his sonne. He that hath the sonne, hath lyfe, and he that hath not the sonne of God, hath not lyfe.

The Gospel.

THE same day at nyght, Whiche was the fyrst day of the Sabbothes, When the doores were shut (where the disciples were assembled togeather for feare of the Jewes) came Jesus and stoode in the middes, and saide vnto them, Peace be vnto you. And When he had so sayde, he shewed vnto them his handes & his side. Then were the disciples glad when they sawe the Lorde. Then sayde Jesus to them agayne, Peace be vnto you. As my father sent me, euen so sende I you also. And When he had sayde these woordes, he breathed on them, & sayde vnto them, Receyue ye the holy ghost: Whosoeuers sinnes ye remit, they are remitted vnto them: and Whosoeuers synnes ye reteyne, they are reteyned. Iohn. xx.

The. ii. sunday after Easter.

The Collect.

ALmightie God, which hast geuen thine only sonne to be vnto vs both a sacrifice for synne, and also an ensample of good lyfe: geue vs the grace that we may alwayes most thankefully receyue that his inestimable

ineſtimable benefite, and alſo dayly endeuour our ſelues to folowe the bleſſed ſteppes of his moſt holy lyfe.

The Epiſtle.

1. Pet. ii. THis is thanke worthie, yf a man for conſcience toward God endure greefe, and ſuffer wrong vndeſerued. For what prayſe is it yf when ye be buffeted for your faultes, ye take it patiently: But and yf when ye doo wel, ye ſuffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were ye called. For Chriſte alſo ſuffered for vs, leauing vs an example, than ye ſhoulde folowe his ſteppes whiche dyd no ſynne, neyther was there guyle founde in his mouth: whiche when he was reuyled, reuyled not agayne: when he ſuffered, he threatned not, but committed the vengeaunce to hym that iudgeth ryghteouſly: whiche his owne ſelfe bare our ſinnes in his body on the tree, that we beyng delyuered from ſynne, ſhoulde lyue vnto ryghteouſneſſe, by whoſe ſtrypes ye were healed. For ye were as ſheepe goyng aſtray: but are nowe turned vnto the Shephearde and Byſhop of your ſoules.

The Goſpel.

Iohn. x. CHriſte ſayde vnto his diſciples, I am the good ſhepheard. A good ſhepheard geueth his lyfe for the ſheepe. An hyred ſeruant, & he whiche is not the ſhephearde, (neyther the ſheepe are his owne) ſeeth the wolfe commyng, and leaueth the ſheepe, & fleeth, and the wolfe catcheth and ſcattreth the ſheepe. The hyred ſeruant fleeth, becauſe he is an hyred ſeruant, & careth not for the ſheepe. I am the good ſhepheard, and know my ſheepe, and am knowen of mine. As my father knoweth me, euen ſo knowe I alſo my father: And I geue my lyfe for the ſheepe. And other ſheepe I haue, whiche are not of this folde: them alſo muſt I bryng, & they ſhall heare my voyce, and there ſhalbe one folde, and one ſhephearde.

The

The.iii.Sunday after Easter.

The Collect.

ALmightie God, which shewest to al men that be in errour the lyght of thy trueth, to the intent that they may returne into the way of righteousnesse: graunt vnto them that be admitted into the felowshyp of Christes religion, that they may eschewe those thinges that be contrary to their profession, and folowe all suche thynges as be agreeable to the same, through our Lorde Jesus Christe.

The Epistle.

DEarely beloued, I beseeche you as straungers and pylgrimes, absteyne from fleshly lustes, which fight agaynst the soule, and see that ye haue honest conuersation among the Gentiles: that whereas they backbyte you as euyll doers, they may see your good woorkes, and prayse God in the day of visitation. Submit your selues therefore euery man for the Lordes sake, Whether it be vnto the kyng, as vnto the cheefe head, eyther vnto rulers, as vnto them that are sent of hym for the punishment of euyll doers, but for the laud of them that doo well. For so is the wyll of God, that with well doyng ye may stop the mouthes of foolyshe and ignoraunt men, as free, and not as hauing the libertie for a cloke of malitiousnesse, but euen as the seruauntes of God. Honour all men, loue brotherly felowshyp, feare God, honour the kyng. i. Pet. ii.

The Gospel.

IEsus sayd to his disciples, After a whyle ye shall not see me, and agayne after a whyle ye shall see me, for I goe to the father. Then sayde some of his disciples betweene them selues, What is this that he sayth vnto vs, after a whyle ye shall not see me, and agayne after a while ye shal see me, & that I goe to the father: They sayde therefore, what is this that he sayth, after a whyle: We can not tel what he saith. Iohn. xvi.

Jesus

The.iii.Sunday after Easter.

Jesus perceiued that they woulde aske hym, and sayde vnto them, Ye enquire of this betweene your selues, because I sayde, After a whyle ye shall not see me, and agayne, after a whyle ye shall see me. Verily verily I say vnto you, Ye shall weepe and lament, but contrariwyse the worlde shall reioyce, ye shall sorowe, but your sorowe shalbe turned to ioy. A woman when she trauayleth hath sorowe, because her houre is come: But as soone as she is deliuered of the child, she remembreth no more the anguishe, for ioy that a man it borne into the worlde. And ye nowe therefore haue sorowe: but I wyl see you agayne, and your hartes shall reioyce, and your ioy shal no man take from you.

The.iiii.Sunday after Easter.

The Collect

ALmightie God, which doest make the myndes of al faythful men to be of one wyl: Graunt vnto thy people, that they may loue the thing whiche thou commaundest, & desyre that whiche thou doest promise, that among the sundrie and manifold chaunges of the world, our hartes may surely there be fixed, whereas true ioyes are to be founde, through Christe our Lorde.

The Epistle.

lames.i. EVery good gyft, and euery perfect gyft, is from aboue, and commeth downe from the father of lyghtes, with whom is no variablenesse, neyther shadowe of chaunge. Of his owne wyll begate he vs, with the worde of trueth, that we should be the first fruites of his creatures. Wherefore (deare brethren) let euery man be swyft to heare, slowe to speake, slowe to wrath: For the wrath of man worketh not that whiche is ryghteous before God. Wherefore lay apart all fylthynesse, and superfluitie of malitiousnesse, and receyue with meekenesse the woorde that is graffed in you, which is able to saue your soules.

The

The.iiii.ſunday after Eaſter.

The Goſpel.

IEſus ſayde vnto his Diſciples, Nowe I goe my way to hym that ſent me, and none of you aſketh me whyther I goe. But becauſe I haue ſayde ſuche thinges vnto you, your hartes are full of ſorowe. Neuertheleſſe, I tell you the trueth, it is expedient for you that I goe away. For yf I goe not away, that comforter wyll not come vnto you. But yf I depart, I wyll ſende hym vnto you. And when he is come, he wyll rebuke the worlde of ſinne, and of righteouſneſſe, and of iudgement. Of ſinne, becauſe they beleeue not on me. Of ryghteouſneſſe, becauſe I goe to my father, and ye ſhall ſee me no more. Of iudgement, becauſe the prince of this worlde is iudged alredy. I haue yet many thynges to ſay vnto you, but ye can not beare them away nowe: Howbeit, when he is come (whiche is the ſpirite of trueth) he wyll leade you into all trueth. He ſhall not ſpeake of hym ſelfe: but whatſoeuer he ſhall heare, that ſhall he ſpeake. And he wyll ſhewe you thynges to come. He ſhall glorifie me: for he ſhall receyue of myne, and ſhall ſhewe vnto you. All thynges that the father hath, are myne: Therefore ſayde I vnto you, that he ſhall take of myne, and ſhewe vnto you. Iohn.xv.

The fifth ſunday after Eaſter.

The Collect.

LOrd from whom al good thinges doo come, graunt vs thy humble ſeruauntes, that by thy holy inſpiration, we may thinke thoſe thynges that be good, and by thy mercifull guyding may perfourme the ſame, through our Lorde Ieſus Chriſte.

The Epiſtle.

BE that ye be doers of the woorde, and not heararers onely, deceyuing your owne ſelues. For yf any man heare the woorde, and declareth not the ſame by his woorkes, he is lyke vnto a man beholdyng his bodyly face in a Glaſſe: For Iames.i.

For aſſoone as he hath loked on hym ſelfe, he goeth his way, and forgetteth immediately what his faſhion was. But who ſo loketh in the perfect lawe of libertie, and continueth therein (yf he be not a forgetfull hearer, but a doer of the worke) the ſame ſhalbe happie in his deede. If any man among you ſeeme to be deuout, and refrayneth not his tongue, but deceyueth his owne hart, this mans deuotion is in vayne. Pure deuotion, and vndefyled before God the father is this, To viſite the fatherleſſe and wyddowes in their aduerſitie, and to keepe hym ſelfe vnſpotted of the worlde.

The Goſpel.

ohn.vi. Verily verily I ſay vnto you, Whatſoeuer ye aſke the father in my name, he wyll geue it you. Hytherto haue ye aſked nothyng in my name. Aſke, and ye ſhall receyue, that your ioye maye be full. Theſe thynges haue I ſpoken to you by prouerbes. The time wyl come when I ſhall no more ſpeake vnto you by prouerbes: but I ſhall ſhewe you playnely from my father. At that day ſhall ye aſke in my name, and I ſay not vnto you that I wyl ſpeake vnto my father for you: For the father hym ſelfe loueth you, becauſe ye haue loued me, and haue beleeued that I came out from God. I went out from the father, and came into the worlde: Agayne, I leaue the worlde, and goe to the father. His diſciples ſayde vnto hym, Loe, nowe thou talkeſt playnely, and ſpeakeſt no prouerbe: Nowe are we ſure that thou knoweſt all thynges, and needeſt not that any man ſhoulde aſke thee any queſtion, therfore beleeue we that thou cameſt from God. Jeſus anſweared them, Nowe ye doo beleeue, beholde, the houre draweth nygh, and is alredy come, that ye ſhalbe ſcattered euery man to his owne, and ſhall leaue me alone: And yet am I not alone, for the father is with me. Theſe woordes haue I ſpoken vnto you, that in me ye might haue peace. For in the world ſhall ye haue tribulation: But be of good cheare, I haue ouercome the worlde.

The

The Assention day.

The Collect.

GRaunt We beseeche thee almyghtie God, that lyke as We do beleeue thy only begotten sonne our Lord to haue assended into the heauens: so We may also in hart and mynde thyther assende, and With hym continually dWell.

The Epistle.

IN the former treatise (deare Theophilus) We haue spoken of al that Jesus began to doo & teache, vntyll the day in Whiche he Was taken vp, after that he through the holy ghost, had geuen commaundementes vnto the apostles Whom he had chosen, to Whom also he shewed hym selfe alyue after his passion (and that by many tokens) appearyng vnto them fourtie dayes, and speakyng of the kyngdome of God, and geathered them togeather, & commaunded them that they shoulde not depart from Hierusalem, but to Wayte for the promise of the father, (Whereof sayth he) ye haue heard of me. For John truely baptised With Water, but ye shalbe baptised With the holy ghost after these feWe dayes. When they therefore Were come togeather, they asked of hym, saying, Lorde, Wylt thou at this tyme restore agayne the kyngdome of Israel? And he sayde vnto them, It is not for you to knoWe the tymes or the seasons Whiche the father hath put in his oWne poWer. But ye shal receiue poWer after the holy ghost is come vppon you. And ye shalbe Witnesses vnto me, not only in Hierusalem, but also in all Jurie, and in Samaria, and euen vnto the Worldes ende. And When he had spoken these thynges, Whyle they beheIde, he Was taken vp on hye, and a cloude receyued hym vp out of theyr syght. And Whyle they looked vp stedfastly toWarde heauen as he Went, beholde, tWo men stoode by them in Whyte apparel, Whiche also sayde, Ye men of Galilee, Why stande ye gasyng vp into heauen? This same Jesus Whiche is taken vp from you into heauen, shal so come, euen as ye haue seene hym goe into heauen. Actes. i.

The

The Assention day.

The Gospel.

Mark.xvi. IEsus appeared vnto the eleuen as they sate at meate, and cast in theyr teeth theyr vnbeleefe and hardnesse of harte, because they beleeued not them whiche hadde seene that he Was ryssen agayne from the dead. And he sayd vnto them, Goe ye into all the Worlde, and preache the Gospel to all creatures. He that beleeueth, and is baptised, shalbe saued: But he that beleeueth not, shalbe damned. And these tokens shall folowe them that beleeue. In my name they shall cast out deuylles, they shall speake With newe tongues, they shall dryue away serpentes. And yf they drynke any deadly thyng, it shall not hurt them, they shal lay theyr handes on the sicke, and they shall recouer. So then When the Lorde had spoken vnto them, he Was receyued into heauen, and is on the ryght hande of God. And they Went foorth, and preached euery where, the Lorde Woorkyng With them, and confirming the Woorde With myracles folowyng.

Sunday after Assention day.

The Collect.

O God, the kyng of glory, Whiche hast exalted thyne onely sonne Jesus Christe With great triumphe vnto thy kyngdome in heauen: We beseeche thee leaue vs not comfortlesse, but sende to vs thyne holy ghoste to comforte vs, and exalt vs vnto the same place whyther our sauiour Christe is gone before, Who liueth and raigneth. &c.

The Epistle.

1.Pet.iiii. THe ende of all thynges is at hand. Be ye therefore sober, and Watche vnto prayer. But aboue all thynges haue feruente loue among your selues, for loue shall couer the multitude of sinnes. Be ye harberous one to another Without grudgyng. As euery man hath receyued the gyft, euen so

so ministre the same one to another, as good ministers of the manyfolde graces of God. If any man speake, let him talke as the woordes of God. If any man ministre, let hym doo it, as of the habilitie which God ministreth to hym, that God in al thynges may be glorified, through Jesus Christ, to whom be prayse and dominion for euer and euer. Amen.

The Gospel.

When the comforter is come, whom I wyl sende vnto you from the father, euen the spirite of trueth, whiche proceedeth of the father, he shal testifie of me, and ye shal beare witnesse also, because ye haue ben with me from the beginning. These thynges haue I sayd vnto you, because ye shoulde not be offended. They shal excommunicate you, yea the tyme shall come, that whosoeuer killeth you, wyl thynke that he doeth God seruice. And suche thynges wyll they do vnto you, because they haue not knowen the father, neyther yet me. But these thynges haue I tolde you, that when the tyme is come, ye may remember then that I tolde you. John. xv.

Whitsunday.

The Collect.

GOD whiche as vppon this day haste taught the hartes of thy faythfull people, by the sendyng to them the lyght of thy holy spirite: graunt vs by the same spirite to haue a ryght iudgement in all thinges, and euermore to reioyce in his holy comfort, through the merites of Christe Jesu our sauiour, who lyueth and raigneth with thee, in the vnitie of the same spirite, one God, world without ende. Amen.

Whitsunday.

The Epistle.

Act.v.iii. 

When the fyftie dayes were come to an ende, they were all with one accorde togeather in one place, and sodaynely there came a sound from heauen, as it had been the comming of a myghtie wynde, and it fylled al the house where they sate. And there appeared vnto them clouen tongues, lyke as they had been of fyre, and it sate vpon eache one of them, and they were all fylled with the holy ghost, and beganne to speake with other tongues, euen as the same spirite gaue them vtterance. Then were dwellyng at Hierusalem Jewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came togeather, and were astonied, because that euery man hearde them speake with his owne language. They wondered all, and marueyled, saying among them selues. Beholde, are not all these, which speake, of Galilee? And howe heare we euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Jurie, and of Capadocia, of Pontus & Asia, Phrygia, and Pamphylia, of Egypt, and of the parties of Libya, whiche is beside Syrene, and strangers of Rome, Jewes, and Proselytes, Grekes and Arabians, we haue hearde them speake in our owne tongues the great woorkes of God.

The Gospell.

Ioh.xiiii. 

Jesus sayd vnto his disciples, If ye loue me, keepe my commaundementes, and I wyll pray the father, and he shall geue you another comforter, that he may abyde with you for euer, euen the spirite of trueth, whom the worlde can not receyue, because the worlde seeth hym not, neyther knoweth hym. But ye knowe hym: For he dwelleth with you, and shalbe in you. I wyll not leaue you comfortlesse, but wyll come vnto you. Yet a litle whyle, and the worlde seeth me no more. But ye see me: For I lyue, and ye shal lyue. That day shall ye knowe, that I am in my father, and you in me, and

and I in you. He that hath my commaundementes, and keepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I wyl loue hym, and wyl shewe mine owne selfe vnto him. Judas saieth vnto him (not Judas Iscariot) Lorde, what is done, that thou wylt shewe thee selfe vnto vs, and not vnto the worlde? Jesus aunswered, and sayde vnto them. If a man loue me, he wyl keepe my sayinges, and my father wyll loue hym, and we wyll come vnto hym, and dwell with hym. He that loueth me not, keepeth not my sayinges. And the woord which ye heare, is not mine, but the fathers which sent me. These thynges haue I spoken vnto you, being yet present with you: But the comforter whiche is the holy ghost, whom my father wyl send in my name, he shal teache you al thynges, and bryng al thinges to your remembrance, whatsoeuer I haue sayde vnto you. Peace I leaue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hartes be greeued, neyther feare. Ye haue hearde howe I sayde vnto you, I goe and come agayne vnto you. If ye loued me, ye would veryly reioyce, because I sayd, I goe vnto the father: for the father is greater then I. And nowe haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter wyll I not talke many woordes vnto you. For the prince of this worlde commeth, and hath nought in me: but that the worlde may knowe that I loue the father. And as the father gaue me commaundement, euen so doo I.

Munday in VVhitsun weeke.

The Collect.

God whiche. &c. As vpon VVhitsunday.

The Epistle.

THen Peter opened his mouth, and sayde, Of a trueth I perceyue that there is no respect of persons with GOD: but in all people, he that feareth hym, and woorketh ryghteousnesse, is accepted with hym, Ye knowe the preachyng that God sent vnto the chyldren Act. x.

of Israel,preachyng peace by Jesus Christe, whiche is Lord ouer al thinges. Which preaching was published throughout all Jurie, (and beganne in Galilee,after the baptisme which John preached) howe God annoynted Jesus of Nazareth with the holy ghoste, and with power. Whiche Jesus went about dooyng good, and healyng all that were oppressed of the deuyll: for GOD was with hym.And we are witnesses of all thynges whiche he dyd in the lande of the Jewes, and at Hierusalem: whom they slue, and hanged on tree. Hym God raysed vp the thyrde day,and shewed hym openly, not to all the people,but to vs witnesses, chosen before of God for the same intent, which dyd eate and drynke with him after he arose from death.And he commaunded vs to preach vnto the people,and to testifie that it is he whiche was ordeyned of God to be the iudge of quicke and dead. To hym geue all the Prophetes witnesse, that through his name whosoeuer beleeueth in hym, shall receyue remission of sinnes. While Peter yet spake these woordes, the holy ghost fell on all them whiche hearde the preachyng. And they of the circumcision whiche beleeued, were astonied,as many as came with Peter,because that on the Gentiles also was shed out the gyft of the holy ghoste: For they hearde them speake with tongues, and magnifie God. Then answeared Peter, Can any man forbid water,that these shoulde not be baptised, whiche haue receiued the holy ghost as well as we? And he commaunded them to be baptised in the name of the Lorde. Then prayed they hym to tarry a fewe dayes.

The Gospel.

Iohn. iii.

SO God loued the worlde, that he gaue his onely begotten sonne, that who soeuer beleeueth in hym, shoulde not perishe, but haue euerlastyng lyfe. For God sent not his sonne into the worlde to condemne the worlde, but that the worlde through hym myght be saued. But he that beleeueth on hym, is not condemned. But he that beleeueth not

not, is condemned alredy, because he hath not beleeued in the name of the only begotten sonne of God. And this is the condemnation, that light is come into the worlde, and men loued darknesse more then lyght, because theyr deedes were euyl. For euery one that euyll dooth, hateth the light, neyther commeth to the lyght, lest his deedes shoulde be reproued. But he that dooth the trueth, commeth to the lyght, that his deedes may be knowen, howe that they are wrought in God.

Tuesday after Whitsonday.

The Collect.

God which, &c. (As vpon Whitsunday.)

The Epistle.

WHen the Apostles whiche were at Hierusalem, heard say that Samaria had receyued the woorde of God, they sent vnto them Peter and John, which when they were come downe, prayed for them that they myght receyue the holy ghoste: for as yet he was come on none of them, but they were baptised onely in the name of Christe Jesu. Then layde they theyr handes on them, and they receiued the holy ghost. Actes. viii.

The Gospel.

VEryly, veryly I say vnto you, He that entreth not in by the doore into the sheepefolde, but clymeth vp some other way, the same is a theefe and a murderer. But he that entreth in by the doore, is the shepheard of the sheepe: To hym the Porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent foorth his owne sheepe, he goeth before them, and the sheepe followe hym, for they knowe his voyce. A stranger wyll they John. x.

not folowe, but wyll flee from hym, for they knowe not the voyce of ſtrangers. This prouerbe ſpake Jeſus vnto them, but they vnderſtoode not what thynges they were which he ſpake vnto them. Then ſayde Jeſus vnto them agayne, Verely, verely I ſay vnto you, I am the doore of the ſheepe: All (euen as many as came before me) are theeues and murderers, but the ſheepe dyd not heare them. I am the doore, by me yf any enter in, he ſhalbe ſafe, and ſhal goe in and out, and fynde paſture. A theefe commeth not but for to ſteale, kyll, and deſtroy. I am come that they myght haue lyfe, and that they myght haue it more abundantly.

Trinitie ſunday.

The Collect.

ALmyghtie & euerlaſting God, which haſt geuen vnto vs thy ſeruants grace by the confeſſion of a true fayth, to acknowledge the glory of the eternal trinitie, & in the power of the diuine maieſtie to worſhipp ỹ vnitie: We beſech thee that through the ſtedfaſtneſſe of this fayth, we may euermore be defended from all aduerſitie, which liueſt and raigneſt one God, worlde without ende. Amen.

The Epiſtle.

Apoc. iiii.

AFter this I looked, and beholde, a doore was open in heauen, and the fyrſt voyce which I heard, was as it were of a Trumpet, talking with me, whiche ſayde, Come vp hither, and I wyl ſhew thee thinges which muſt be fulfylled hereafter. And immediatly I was in the ſpirite: & beholde, a ſeate was ſet in heauen, and one ſate on the ſeate: & he that ſate, was to looke vpon lyke vnto a Jaſper ſtone, and a Sardine ſtone. And there was a rayneboWe about the ſeat, in ſyght lyke vnto an Emeralde. And about the ſeate were. xxiiii. ſeates, and vpon the ſeates. xxiiii. elders ſittyng, clothed in Whyte rayment, and had on their heades crowNes of golde. And out of the ſeate proceeded lyghtninges, and thunderinges, and voyces,

res. And there were ſeuen lampes of fyre burning before the ſeate, Whiche are the ſeuen ſpirites of God. And before the ſeate there was a ſea of glaſſe, lyke vnto Chryſtall, and in the myddes of the ſeate, and rounde about the ſeate, were foure beaſtes full of eyes before and behind. And the firſt beaſt was lyke a Lion, and the ſeconde beaſt lyke a Calfe, and the thyrd beaſt had a face as a man, and the fourth beaſt was lyke a fleeyng Egle. And the foure beaſtes had eache of them fyre wynges about him, and they were ful of eyes within. And they dyd not reſt day neyther nyght, ſaying, Holy, holy, holy Lord God almyghtie, Which was, and is, and is to come. And when thoſe beaſtes gaue glory, and honour, and thankes to hym that ſate on the ſeate (Whiche lyueth for euer and euer) the .xxiiii. elders fel downe before hym that ſate on the throne, and worſhipped hym that lyueth for euer, and caſt theyr crownes before the throne, ſaying, Thou art worthie, O Lorde (our God) to receyue glory, and honour, and power, for thou haſt created al thynges, and for thy wyles ſake, they are, and were created.

The Goſpel.

THere was a man of the Phariſees, named Nichodemus, a ruler of the Iewes, the ſame came to Ieſus by nyght, and ſayde vnto him, Rabbi, we knewe that thou art a teacher come from GOD, for no man coulde doo ſuche myracles as thou doeſt, except God were with hym. Ieſus anſweared, and ſayde vnto hym, Uerily, verily I ſay vnto thee, Except a man be borne from aboue, he can not ſee the kingdome of God. Nichodemus ſayde vnto hym, Howe can a man be borne When he is olde? Can he enter into his mothers wombe, and be borne agayne? Ieſus anſweared, Uerily, verily I ſay vnto thee, except a man be borne of Water & of the ſpirite, he can not enter into the kyngdome of God. That Which is borne of the fleſh, Iohn.iii.

is fleſhe, and that which is borne of the ſpirite, is ſpirite. Marueyle not thou that I ſayd vnto thee, Ye muſt be borne from aboue. The winde bloweth where it luſteth, and thou heareth the ſounde thereof, but thou canſt not tel whence it commeth, nor whither it goeth. So is euery one that is borne of the ſpirite. Nichodemus anſweared, and ſayde vnto hym, Howe can theſe thinges be? Jeſus anſweared and ſayd vnto hym, Art thou a maiſter in Iſrael, and knoweſt not theſe thynges? Verily, verily I ſay vnto thee, We ſpeake that we knowe, and teſtifie that we haue ſeene, and ye receyue not our witneſſe. If I haue tolde you earthly thynges, and ye beleeue not: how ſhall ye beleeue yf I tel you of heauenly thinges? And no man aſſendeth vp to heauen, but he that came downe from heauen, euen the ſonne of man whiche is in heauen. And as Moyſes lyft vp the ſerpent in the wyldernesſe, euen ſo muſt the ſonne of man be lyft vp, that whoſoeuer beleeueth in hym, peryſhe not, but haue euerlaſtyng lyfe.

The fyrſt ſunday after trinitie.

The Collect.

GOD, the ſtrength of al them that truſt in thee, mercyfully accept our prayers: And becauſe the weakneſſe of our mortall nature can doo no good thyng without thee, graunt vs the helpe of thy grace, that in keeping of thy commaundements we may pleaſe thee both in wyll and deede, through Jeſus Chriſte our Lorde.

The Epiſtle.

.Iohn. iiii. DEarely beloued, let vs loue one another, for loue commeth of GOD, and euery one that loueth is borne of God, and knoweth God. He that loueth not, knoweth not God: For God is loue. In this appeareth the loue of God to vswarde, becauſe that God ſent his onely begotten ſonne into the worlde, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, and ſent his ſonne to be the agree-

ment

ment for our ſinnes. Dearely beloued, yf God ſo loued vs, we ought alſo one to loue another. No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we that we dwel in hym, and he in vs, becauſe he hath geuen vs of his ſpirite. And we haue ſeene and doo teſtifie, that the father ſent the ſonne to be the ſauiour of the worlde. Whoſoeuer confeſſeth that Jeſus is the ſonne of God, in hym dwelleth God, and he in GOD. And we haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we ſhould truſt in the day of iudgement. For as he is, euen ſo are we in this worlde. There is no feare in loue: but perfect loue caſteth out feare, for feare hath paynefulneſſe. He that feareth, is not perfect in loue. We loue hym, for he loued vs fyrſt. If a man ſay, I loue God, and yet hate his brother, he is a lyer. For howe can he that loueth not his brother, whom he hath ſeene, loue God whom he hath not ſeene? And this commaundement haue we of hym, that he which loueth GOD, ſhoulde loue his brother alſo.

The Goſpel.



There was a certayne ryche man whiche was clothed in purple and fyne whyte, and fared delitiouſly euery day. And there was a certayne begger named Lazarus, whiche lay at his gate ful of ſores, deſyryng to be refreſhed with the crummes which fell from the rych mans boorde, & no man gaue vnto hym: The dogges came alſo and licked his ſoares. And it fortuned that the begger dyed, and was caried by the angels into Abrahams boſome. The riche man alſo dyed, and was buried. And beyng in hell in tormentes, he lyft vp his eyes and ſawe Abraham a farre of, and Lazarus in his boſome, and he cryed, and ſayde, Father Abraham, haue mercie on me, and ſend Luke. xvi.

The. ii. ſunday

ſende Lazarus, that he may dippe the tippe of his fynger in water, & coole my tongue, for I am tormented in this flame. But Abraham ſayde, Sonne, remember that thou in thy lyfe tyme receiuedſt thy pleaſure, and contrarywyſe Lazarus receyued payne: But nowe he is comforted, and thou art puniſhed. Beyonde all this, betweene vs and you there is a great ſpace ſet, ſo that they which woulde goe from hence to you can not, neyther may come from thence to vs. Then he ſayde, I pray thee therefore father, ſende hym to my fathers houſe (for I haue fyue brethen) for to warne them, leſt they come alſo into this place of torment. Abraham ſayde vnto hym, They haue Moyſes and the Prophetes, let them heare them. And he ſayde, Nay father Abraham, but yf one come vnto them from the dead, they wyll repent. He ſayde vnto hym, If they heare not Moyſes and the Prophetes, neyther wyll they beleeue though one aroſe from death agayne.

The .ij. ſunday after trinitie.

The Collect.



Lorde make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer fayleſt to helpe and gouerne them whom thou dooeſt bryng vp in thy ſtedfaſt loue. Graunt this. &c.

The Epiſtle.



Iohn. iii.

Marueyle not, my brethren, though the world hate you. We knowe that we are tranſlated from death vnto lyfe, becauſe we loue the brethren. He that loueth not his brother, abydeth in death. Whoſoeuer hateth his brother, is a manſlear. And ye knowe that no manſlear hath eternal life abydyng in hym. Hereby perceyue we loue, becauſe he gaue his lyfe for vs, & we ought to geue our lyues for the brethē. But who ſo hath this worlds good, & ſeeth his brother haue neede, & ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? My babes, let vs not loue in woorde, neither in tongue, but in deede, and

and in veritie. Hereby we knowe that we are of the veritie, and can quiet our harts before him. For if our hart condemne vs, God is greater then our hart, and knoweth all thinges. Dearely beloued, yf our hart condemne vs not, then haue we truſt to Godwarde, and whatſoeuer we aſke, we receiue of him, becauſe we keepe his commaundementes, and do thoſe thynges which are pleaſant in his ſyght. And this is his commaundement, that we beleeue on the name of his ſonne Jeſus Chriſte, and loue one another as he gaue commaundement. And he that keepeth his commaundementes, dwelleth in hym, and he in hym: And hereby we knowe that he abideth in vs, euen by the ſpirite whiche he hath geuen vs.

The Goſpel.



A Certaine man ordeined a great ſupper, and bade many, and ſent his ſeruaunt at ſupper tyme to ſay to them that were bidden, Come, for al thinges are nowe redy. And they all at once beganne to make excuſe. The firſt ſaid vnto him, I haue bought a farme, and I muſt needes go and ſee it, I pray thee haue me excuſed. Luk. xiiii

And another ſayde, I haue bought fyue yoke of Oxen, and I goe to proue them, I pray thee haue me excuſed. And another ſayde, I haue maried a wife, and therefore I can not come. And the ſeruaunt returned, and brought his maiſter woorde agayne thereof. Then was the good man of the houſe diſpleaſed, and ſayde vnto his ſeruaunt, Goe out quickly into the ſtreetes and quarters of the Citie, and bryng in hyther the poore, and feeble, and the halt, and blynde. And the ſeruaunt ſayde, Lorde, it is done as thou haſt commaunded, and yet there is roome. And the Lord ſaid vnto the ſeruaunt, Goe out into the hygh wayes and hedges, and compell them to come in, that my houſe may be fylled. For I ſay vnto you, that none of theſe men whiche were bidden, ſhall taſte of my ſupper.

The third ſunday after trinitie.

The Collect.



ORd, We beſeech thee mercifully to heare vs, and vnto whom thou haſt geuen an hartie deſyre to pray, graunt that by thy mightie aide We may be defended, through Jeſus Chriſte our Lorde.

The Epiſtle.

Pet. v.



UBmit your ſelues euery man one to another, knit your ſelues togeather in loWlineſſe of mynde, for God reſiſteth the proude, and geueth grace to the humble. Subnit your ſelues therefore vnder the myghtie hande of God, that he may exalt you When the time is come. Caſt al your care vpon hym, for he careth for you. Be ſober, and Watche, for your aduerſarie the deuyl, as a roaryng Lion Walketh about, ſeekyng Whom he may deuoure, Whom reſiſt ſtedfaſt in the fayth: Knowing that the ſame afflictions are appoynted vnto your bretheren that are in the Worlde. But the God of all grace, Whiche hath called vs vnto his eternal glory by Chriſte Jeſu, ſhall his oWne ſelfe (after that ye haue ſuffered a litle affliction) make you perfect, ſettle, ſtrength, and ſtabliſhe you. To hym be glorie and dominion for euer and euer. Amen.

The Goſpel.

ake. xv.



Hen reſorted vnto hym all the Publicanes and ſynners for to heare hym. And the Phariſees and Scribes murmured, ſaying, He receyueth ſinners, and eateth With them. But he put foorth this parable vnto them, ſaying, What man amongy ou, hauing an hundred ſheepe (yf he looſe one of them) dooth not leaue nientie and niene in the Wyldernеſſe, and goeth after that Whiche is loſt, vntyll he finde it: And When he hath founde it, he layeth it on his ſhouldiers With ioy: And as ſoone as he commeth home, he calleth togeather his louers and neyghbours, ſaying vnto them,

them, Reioyce with me, for I haue founde my sheepe which was lost. I say vnto you, that lykwyse ioy shalbe in heauen ouer one sinner that repenteth, more then ouer nientie & nine iust persons whiche neede no repentaunce. Eyther what woman hauing ten grotes, yf she loose one, doth not lyght a candel, and sweepe the house, and seeke diligently tyll she fynde it: And when she hath founde it, she calleth her louers and her neyghbours togeather, saying, Reioyce with me, for I haue founde the grote whiche I lost. Likewyse I say vnto you, shall there be ioye in the presence of the angelles of God, ouer one sinner that repenteth.

The .iiii. sunday after trinitie.

The Collect.

GOD the protectour of all that trust in thee, without whom nothyng is strong, nothing is holy: encrease and multiply vpon vs thy mercye, that thou beyng our ruler & guyde, We may so passe through thinges temporal, that We finally loose not the things eternal: graunt this heauenly father, for Jesus Christes sake our Lorde.

The Epistle.

I Suppose that the afflictions of this lyfe, are not worthy of the glory Which shalbe shewed vpon vs. For the feruent desyre of the creature abideth, looking When the sonnes of God shall appeare, because the creature is subdued to vanitie agaynst the wyll thereof, but for his wyll whiche hath subdued the same in hope. For the same creature shalbe deliuered frō the bondage of corruption, into the glorious libertie of the sonnes of God. For We knowe that euery creature groneth With vs also, and trauayleth in payne, euen vnto this tyme: not onely it, but We also Whiche haue the first fruites of the spirite, mourne in our selues also, and wayte for the adoption of the chyldren of God, euen the deliuerance of our bodyes. Rom. viii

The

The fourth ſunday

The Goſpel.

Luke.vi. BE ye mercyful, as my father alſo is merciful. Judge not, & ye ſhal not be iudged. Condemne not, and ye ſhall not be condemned. Forgeue, & ye ſhalbe forgeuen. Geue, and it ſhalbe geuen vnto you, good meaſure, and preſſed downe, and ſhaken togeather, & runnyng ouer, ſhall men geue into your boſomes. For with the ſame meaſure that ye meate withal, ſhall other men meate to you agayne. And he put forth a ſimilitude vnto them, Can the blynde leade the blynde? Doo they not both fall into the diche? The Diſciple is not aboue his maiſter. Euery man ſhalbe perfect euen as his maiſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thyne owne eye? Eyther, how canſt thou ſay to thy brother, Brother, let me pul out the mote that is in thyne eye: When thou ſeeſt not the beame that is in thyne owne eye? Fyrſt thou hypocrite, caſt out the beame out of thyne owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

The fyft ſunday after trinitie.

The Collect.

GRaunt Lord we beſeech thee, that the courſe of this worlde may be ſo peaceably ordered by thy gouernance, that thy congregation may ioyfully ſerue thee in all godly quietneſſe, through Jeſus Chriſte our Lorde.

The Epiſtle.

1.Pet.iii. BE you all of one mynde and one hart, loue as brethen, be pitifull, be curteous (meeke) not rendryng euyll for euyll, or rebuke for rebuke, but contrarywyſe bleſſe, knowing that ye are therevnto called, euen that ye ſhoulde be heyres of the bleſſyng. For he that dooth long after lyfe, and loueth to ſee

good

good dayes, let hym refrayne his tongue from euyll, and his lippes that they speake no guyle, let hym eschewe euyll and doo good, let hym seeke peace and ensue it. For the eyes of the Lorde are ouer the ryghteous, and his eares are open vnto their prayers. Agayne, the face of the Lord is ouer them that doo euyll. Moreouer, who is he that will harme you, yf ye folowe that whiche is good: Yea happie are ye yf any trouble happen vnto you for ryghteousnesse sake. Be not ye afrayde for any terrour of them, neyther be ye troubled: but sanctifie the Lorde God in your hartes.

The Gospel.

IT came to passe, that (when the people preassed vppon hym to heare the woorde of God) he stoode by the lake of Genezareth, and sawe two shyppes stande by the lake syde, but the Fyshermen were gone out of them, and were washyng their nettes. And he entred into one of the shyppes (whiche parteyned to Simon) and prayed hym that he would thruste out a little from the land. And he sate downe, and taught the people out of the shyppe. When he had left speakyng, he sayde vnto Simon, Launche out into the deepe, and let slip your nettes to make a draught. And Simon answeared, and sayde vnto hym, Maister, we haue laboured all nyght, and haue taken nothyng: Neuertheless, at thy commaundement I wyll loose foorth the nette. And when they had so doone, they inclosed a great multitude of fyshes. But their nette brake: and they beckened to their felowes (whiche were in the other shyppe) that they shoulde come and helpe them. And they came, and fylled both shyppes, that they sunke agayne. When Simon Peter sawe this, he fell downe at Jesus knees, saying, Lorde goe from me, for I am a sinfull man. For he was astonyed, and all that were with hym, at the draught of fyshes whiche they hadde taken: and so was Luke. v.

also

alſo James and John the ſonnes of Zebedee, whiche were partners with Simon. And Jeſus ſayd vnto Simon, Feare not, from henceforth thou ſhalt catch men. And they brought the Shippes to lande, and forſooke all, and folowed hym.

The ſixth ſunday after trinitie.

The Collect.



OD which haſt prepared for them that loue thee, ſuche good thynges as paſſe al mens vnderſtanding: powre into our hartes ſuche loue towarde thee, that we louyng thee in all thynges, may obteyne thy promiſes, whiche exceede all that we can deſyre, through Jeſus Chriſte our Lorde.

The Epiſtle.

Rom. vi.



NOwe ye not, that al we which are baptiſed in Jeſus Chriſte, are baptiſed to dye with hym: we are buried then with hym by baptiſme for to dye: that lykewyſe as Chriſte was rayſed from death by the glorie of the father, euen ſo we alſo ſhoulde walke in a newe lyfe. For yf we be grafte in death lyke vnto hym, euen ſo ſhall we be partakers of the holy reſurrection: knowyng this, that our olde man is crucified with hym alſo, that the body of ſinne myght vtterly be deſtroyed, that henceforth we ſhoulde not be ſeruauntes vnto ſinne. For he that is dead, is iuſtified from ſinne. Wherefore yf we be dead with Chriſte, we beleeue that we ſhall alſo lyue with hym: knowing that Chriſt being rayſed from death, dieth no more, death hath no more power ouer hym. For as touchyng that he dyed, he dyed concerning ſinne once: and as touchyng that he liueth, he liueth vnto God. Likewiſe conſyder ye alſo, that ye are dead as touchyng ſynne, but are alyue vnto God, thorow Jeſus Chriſte our Lorde.

The Gospel.

IEsus sayde vnto his disciples, Except Matth. v.
your ryghteousnesse exceede the ryghteousnesse of the Scribes & Pharisees, ye can not enter into the kyngdome of heauen. Ye haue hearde that it was sayde vnto them of olde tyme, Thou shalt not kil: Whosoeuer kylleth, shalbe in danger of iudgement. But I say vnto you, that whosoeuer is angrie with his brother (vnadutsedly) shalbe in danger of iudgement. And whosoeuer sayth vnto his brother, Racha, shalbe in danger of a counsel. But whosoeuer sayth, Thou foole, shalbe in danger of hel fyre. Therefore yf thou offerest thy gyft at the aulter, & there remembrest that thy brother hath ought agaynst thee: leaue there thyne offering before the aulter, and go thy way fyrst, & be reconciled to thy brother, and then come and offer thy gyft. Agree with thyne aduersarie quickly, whyles thou art in the way with him: least at any time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prisō. Verily I say vnto thee, thou shalt not come out thence, tyll thou haue paide the vttermost farthyng.

The.vii. sunday after trinitie.

The Collect.

LOrde of all power and myght, whiche art the aucthour and geuer of al good thyngs, graffe in our hartes the loue of thy name, encrease in vs true religion, nourishe vs with al goodnesse, and of thy great mercy keepe vs in the same, through Jesus Christe our Lorde.

The Epistle.

ISpeake grosly e, because of the infyrmitie of Rom. vi.
your flesh e. As ye haue geuen your members seruauntes to vncleannesse, & to iniquitie (from one iniquitie to another:) euen so now geue ouer your members seruauntes vnto ryghteousnesse,

that ye may be ſanctified. For When ye were ſeruauntes of ſinne, ye were voyde of ryghteouſneſſe. What fruite had ye then in thoſe thinges Whereof ye are nowe aſhamed? For the ende of thoſe thinges are death. But nowe are ye deliuered from ſinne, and made the ſeruauntes of God, and haue your fruite to be ſanctified, and the ende euerlaſting life. For the reWarde of ſinne is death, but eternall lyfe is the gyft of GOD, thrOugh Jeſus Chriſte our Lorde.

The Goſpel.

Mark.viii



N thoſe dayes, When there Was a very great companie, and had nothing to eate, Jeſus called his diſciples vnto hym, and layd vnto them, I haue compaſſion on the people, becauſe they haue been nowe With me three dayes, and haue nothing to eate, and if I ſend them away faſtyng to theyr owne houſes, they ſhall faynt by the Way: for diuers of them came from farre. And his diſciples anſWeared hym, Where ſhoulde a man haue bread here in the Wyldernesſe to ſatiſfie theſe? And he aſked them, HOW many loaues haue ye? They ſaid, Seuen, And he commaunded the people to ſit dOWne on the grounde. And he tooke the ſeuen loaues. and When he had geuen thankes, he brake, and gaue to his diſciples to ſet before them, and they dyd ſet them before the people. And they had a feWe ſmall fyſhes, and When he had bleſſed, he commaunded them alſo to be ſet before them, and they did eate and Were ſufficed. And they tooke vp of the broken meate that Was left, ſeuen baſkets ful. And they that dyd eate, Were about foure thouſand. And he ſent them aWay.

The viii. ſunday after trinitie.

The Collect.

GOd Whoſe prouidence is neuer deceyued, We humbly beſeeche thee that thou Wylt put aWay from vs all hurtfull thyngs, and geue thoſe thyngs Which be profitable for vs, thrOugh Jeſus Chriſt our Lorde.

The Epistle.



Rethren, We are detters, not to the flesshe, to lyue after the flesshe, for yf ye lyue after the flesshe, ye shall dye: but yf ye through the spirite, doo mortifie the deedes of the body, ye shall lyue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirite of bondage to feare any more: but ye haue receiued the spirite of adoption, Whereby ye cry Abba father. The same spirite certifieth our spirite, that We are the sonnes of God. If We be sonnes, then are We also heyres, the heyres I meane of God, & heires annexed with Christe, yf so be that We suffer With hym, that We may also be glorified togeather With him. Rom. viii

The Gospel.



Eware of false prophetes, Whiche come to you in sheepes clothyng, but inwardly they are rauenyng Woolues. Ye shall knowe them by theyr fruites. Doo men geather grapes of thornes: or figges of thistles: Euen so euery good tree bryngeth fooorth good fruites: But a corrupt tree bryngeth fooorth euil fruites. A good tree can not bryng fooorth badde fruites, neyther can a badde tree bryng forth good fruites. Euery tree that bryngeth not fooorth good fruite, is hewen downe, and cast into the fyre. Wherefore, by theyr fruites ye shall knowe them. Not euery one that sayth vnto me, Lorde, Lorde, shall enter into the kyngdome of heauen: But he that dooeth the Wyll of my father Whiche is in heauen, he shall enter into the kyngdome of heauen. Matth. vii

The ix. sunday after trinitie.

The Collect.



Raunt to vs Lorde, We beseeche thee, the spirite to thynke and doo alwayes suche thynges as be rightful, that We which can not be without thee, may by thee be able to liue according to thy Wyll, through Jesus Christe our Lorde.

The .ix. ſunday

The Epiſtle.

.Cor.x. BRethren, I woulde not that ye ſhoulde be ignorant, howe that our fathers were all vnder the cloude, and all paſſed through the ſea, and were al baptiſed vnder Moſes in the cloude, and in the ſea, and did all eate of one ſpirituall meate, and dyd al drinke of one ſpirituall drinke. And they dranke of the ſpirituall rocke that folowed them, which rocke was Chriſt. But in many of them had God no delight: For they were ouerthrowen in the wyldernesſe. Theſe are enſamples to vs, that we ſhoulde not luſt after euyll thynges, as they luſted: And that ye ſhoulde not be worſhyppers of images, as were ſome of them, accordyng as it is written: The people ſate downe to eate and drinke, and roſe vp to play. Neyther let vs be defiled with fornication, as ſome of them were defiled with fornication, and fel in one day three and twentie thouſande. Neyther let vs tempt Chriſte, as ſome of them tempted, and were deſtroyed of ſerpentes. Neyther murmure ye, as ſome of them murmured, and were deſtroyed of the deſtroyer. All theſe thinges happened vnto them for enſamples: But are written to put vs in remembraunce, whom the endes of the woorld are come vpon. Wherefore let him that thinketh he ſtandeth, take heede leaſt he fall. There hath none other temptation taken you, but ſuch as foloweth the nature of man. But God is faythfull, whiche ſhall not ſuffer you to be tempted aboue your ſtrength, but ſhall in the middes of temptation, make away that ye may be able to beare it.

The Goſpell.

.uke.xvi. IEſus ſayde vnto his Diſciples, There was a certayne ryche man whiche had a Stewarde, and the ſame was accuſed vnto hym that he had waſted his goodes. And he called hym, and ſayde vnto hym, Howe is it that I heare this of thee? Geue accomptes of thy Stewardſhyp, for thou mayeſt be no longer Stewarde. The Steward ſayd

with

within hym selfe, what shall I doo? for my maister taketh away from me the stewardship. I can not digge, & to begge I am ashamed. I wote what to doo, that when I am put out of the stewardship, they may receiue me into their houses. So when he had called all his maisters detters togeather, he sayde vnto the fyrst, howe much owest thou vnto my maister? And he said, An hundred tunnes of oyle. And he said vnto hym, Take thy byl, and syt downe quickly, and wryte fiftie. Then sayde he to another, howe muche owest thou? And he sayde, An hundred quarters of wheate. He sayd vnto him, Take thy byl, and wryte fourescore. And the Lord commended the vniust steward, because he had done wysely. For the chyldren of this world, are in theyr nation wyser then the chyldren of lyght. And I say vnto you, make you freendes of the vnryghteous Mammon, that when ye shall haue neede, they may receyue you into euerlastyng habitations.

The. x. sunday after trinitie.

The Collect.

LEt thy mercyfull eares, O Lorde, be open to the prayers of thy humble seruauntes, and that they may obteyne their petitions, make them to aske suche thynges as shall please thee, through Iesus Christe our Lorde.

The Epistle.

ONcernyng spirituall thynges (brethren) I woulde not haue you ignorant. Ye knowe that ye were Gentiles, & went your wayes vnto dumbe images, euen as ye were ledde. Wherefore I declare vnto you, that no man speaking by the spirite of God, defyeth Iesus. Also no man can say that Iesus is the Lorde, but by the holy ghost. There are diuersities of giftes, yet but one spirite. And there are differences of administrations, and yet but one Lorde. And there are diuers manners of operations, and yet but one God, which worketh al in al, I.Cor.xii

all. The gyft of the ſpirite is geuen to euery man to edifye withal. For to one is geuen, through the ſpirite, the vtterance of wiſdome, to another is geuen the vtteraunce of knowledge by the ſame ſpirite, to another is geuen fayth by the ſame ſpirite, to another the gyft of healyng by the ſame ſpirite, to another power to doo myracles, to another to propheſie, to another iudgement to diſcerne ſpirits, to another diuers tõgues, to another the interpretation of tongues: And theſe al worketh the ſelfe ſame ſpirite, diuidyng to euery man a ſeuerall gyft, euen as he wyll.

The Goſpell.

Luk. xix.

AND When he was come neare to Hieruſalem, he behelde the citie, and wept on it, ſaying, If thou haddeſt knowen thoſe thynges whiche belong vnto thy peace, euen in this thy day, thou wouldeſt take heede: But now are they hyd from thyne eyes. For the dayes ſhall come vnto thee, that thyne enimies ſhall caſt a banke about thee, and compaſſe thee round, and keepe thee in on euery ſyde, and make thee euen with the grounde, and thy chyldren whiche are in thee: And they ſhall not leaue in thee one ſtone vppon another, becauſe thou knoweſt not the tyme of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying vnto them, It is wrytten, My houſe is the houſe of prayer, but ye haue made it a denne of theeues. And he taught dayly in the Temple.

The.xi. ſunday after trinitie.

The Collect.

GOD, which declareſt thy almightie power moſt cheefely in ſhewing mercie and pitie, geue vnto vs abundantly thy grace, that We running to thy promiſes, may be made partakers of thy heauenly treaſure, through Jeſus Chriſte our Lorde.

The

The Epistle.

BRethren, as parteining to the Gospel which I preached vnto you, which ye also haue accepted, and in the which ye continue, by the which ye are also saued, I do you to wit after what maner I preached vnto you, yf ye kepe it, except ye haue beleeued in vaine. For first of all I deliuered vnto you that which I receyued, howe that Christ died for our sinnes, agreeyng to the scriptures, & that he was buryed, and that he rose againe the thyrde day, accordyng to the scriptures, and that he was seene of Cephas, then of the twelue: After that, he was seene of mo then fyue hundred brethren at once, of which many remayne vnto this day, and many are fallen a sleepe. After that appeared he to James, then to all the apostles, and last of all he was seene of me, as of one that was borne out of due time: For I am the least of all the apostles, which am not worthie to be called an apostle, because I haue persecuted the congregation of God. But by the grace of GOD I am that I am, and his grace whiche is in me, was not in vayne. But I laboured more abundantly then they all: yet not I, but the grace of God, which is with me. Therefore, whether it were I or they, so we preached, and so ye haue beleeued. I.Cor.xv.

The Gospel.

CHrist told this parable vnto certayne whiche trusted in them selues that they were perfect, and dispised other. Two men went vp into the temple to pray, the one a Pharisee and the other a Publicane. The Pharisee stoode and prayed thus with him selfe: God I thanke thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane, I fast twyse in the weeke, I geue tythe of all that I possesse. And the Publicane standyng a farre of, would not lyft vp his eyes to heauen, but smote his brest, saying, God be mercyful to me a synner. I tel you, this man departed home to his house iustified more then the other. For euery man that exalteth hym selfe, shalbe brought lowe: and he that humbleth him selfe, shalbe exalted. Luke.xviii

The .xii. Sunday

The Collect.

ALmightie and euerlasting God, whiche art alwayes more redy to heare then we to pray, and art wont to geue more then eyther we desyre or deserue: powre downe vpon vs the abundaunce of thy mercie, forgeuing vs those thinges whereof our conscience is afrayde, and geuing vnto vs that, that our prayer dare not presume to aske, through Jesus Christe our Lorde.

The Epistle.

.Cor.iii. SUch trust haue we through Christe to Godward, not that we are sufficient of our selues to thynke any thyng as of our selues: but yf we be able vnto any thyng, the same commeth of God, whiche hath made vs able to minister the newe Testament, not of the letter, but of the spirite: For the letter kylleth, but the spirite geueth lyfe. If the ministration of death, thorowe the letters figured in stones, was glorious, so that the chyldren of Israel coulde not beholde the face of Moyses for the glory of his countenaunce (which glory is done away:) why shall not the ministration of the spirite be muche more glorious? For yf the ministration of condemnation be glorious: much more dooth the ministration of ryghteousnesse exceede in glory.

The Gospel.

arke.vii. IEsus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galilee, through the myddest of the coastes of the ten cities. And they brought vnto hym one that was deafe, and had an impediment in his speache: and they prayed hym to put his hande vppon hym. And when he had taken hym aside from the people, he put his fyngers into his eares, and dyd spit, and touched his tongue, and looked vp to heauen, and sighed, and sayde vnto hym, Ephata, that is to

is to say, Be opened. And strayghtway his eares were opened, and the stryng of his tongue was loosed, and he spake playne, and he commaunded them that they shoulde tell no man. But the more he forbad them, so much the more a great deale they published, saying, He hath done all thynges well, he hath made both the deafe to heare, and the dumbe to speake.

The.xiij.sunday after trinitie.

The Collect.

ALmightie and mercyful God, of whose only gift it commeth, that thy faythfull people doo vnto thee true and laudable seruice: graunt We beseech thee, that We may so runne to thy heauenly promises, that We fayle not fynally to attayne the same, through Jesus Christe our Lorde.

The Epistle. Gala.iii.

TO Abraham and his seede were the promyses made. He sayth not, In his seedes, as many: but, In thy seede, as of one, Which is Christe. This I say, that the lawe which began afterwarde beyonde foure hundred and thyrtie yeeres, dooth not disanull the Testament that was confyrmed afore of God vnto Christwarde, to make the promise of none effect. For yf the inheritaunce come of the lawe, it commeth not nowe of promise: But God gaue it to Abraham by promyse. Wherefore then serueth the law? The lawe was added because of transgresion (tyl the seede came to whom the promyse was made) And it was ordeyned by angels in the hande of a mediatour. A mediatour is not a mediatour of one: But God is one. Is the lawe then against the promyse of God? God forbid. For if there had been a lawe geuen whiche coulde haue geuen lyfe, then no doubt ryghteousnesse should haue come by the lawe. But the scripture concludeth all thynges vnder sinne, that the promyse by the fayth of Jesus Christ should be geuen to them that beleeue.

The

The .xiii. Sunday

The Gospel.

Luc. x.

HAppy are the eyes which see the things that ye see. For I tell you, that many prophetes and kynges haue desyred to see those thynges which ye see, and haue not seene them, and to heare those thynges whiche ye heare, and haue not hearde them. And beholde, a certayne lawyer stoode vp and tempted him, saying, Maister, what shall I doo to inherite eternall lyfe? He sayde vnto hym, what is written in the lawe, howe readest thou: And he answeared, and sayde, Loue the Lorde thy GOD with all thy hart, and with all thy soule, and with all thy strength, and with all thy mynde, and thy neyghbour as thee selfe. And he sayd vnto hym, Thou hast answered right, this doe, and thou shalt lyue. But he wyllyng to iustifie hym selfe, sayde vnto Jesus, And who is my neyghbour? Jesus answeared and sayde, A certayne man dessended from Hierusalem to Hierycho, and fell among theeues, whiche robbed hym of his rayment, and wounded hym, and departed, leauyng hym halfe dead. And it chaunced that there came downe a certayne Priest that same way, and when he sawe hym, he passed by: And lykewise a Leuite when he went nigh to the place, came and looked on hym, and passed by. But a certayne Samaritane as he iourneyed, came vnto hym, and when he sawe hym, he had compassion on him, and went to, and bounde vp his woundes, and powred in oyle and wine, and set hym on his owne beast, and brought hym to a common Inne, and made prouision for hym. And on the morowe when he departed, he tooke out two pence, and gaue them to the hoast, and sayde vnto hym, Take cure of hym, and whatsoeuer thou spendest more, when I come agayne I wyll recompence thee. Whiche nowe of these three thinkest thou was neyghbour vnto hym that fell among the theeues? And he sayd vnto hym, He that shewed mercie on hym. Then sayd Jesus to hym, Goe and doo thou lykewyse.

The

The xiiii. ſunday after trinitie.

The Collect.

ALmightie and euerlaſtyng GOD, geue vnto vs the increaſe of fayth, hope, and charitie, and that we may obteyne that which thou doeſt promiſe, make vs to loue that whiche thou dooeſt commaund, through Jeſus Chriſte our Lorde.

The Epiſtle.

I Say walke in the ſpirite, and fulfyll not the luſt of the fleſhe. For the fleſhe luſteth contrarye to the ſpirite. Theſe are contrary one to the other, ſo that ye can not doo whatſoeuer ye woulde. But and yf ye be led of the ſpirite, then are ye not vnder the lawe. The deedes of the fleſhe are manifeſt, which are theſe, adulterie, fornication, vncleanneſſe, wantonneſſe, worſhipping of images, witchcraft, hatred, variaunce, zeale, wrath, ſtrife, ſeditions, ſectes, enuying, murder, drunkenneſſe, gluttonie, and ſuch lyke: Of the which I tel you before, as I haue tolde you in tymes paſt, that they whiche commit ſuche thinges, ſhal not be inheritours of the kyngdome of GOD. Contraryly, the fruite of the ſpirite is loue, ioy, peace, long ſufferyng, gentleneſſe, goodneſſe, faythfulneſſe, meekeneſſe, temperaunce, agaynſt ſuche there is no lawe. They truely that are Chriſtes, haue crucified the fleſh, with the affections and luſtes. Gala. v.

The Goſpell.

AND it chaunced as Jeſus went to Hieruſalem, that he paſſed through Samaria & Galilee. And when he entred into a certaine towne, there met him ten men that were lepers, whiche ſtoode a far of, & put forth their voyces, and ſayde, Jeſus maiſter haue mercye on vs. When he ſawe them, he ſayd vnto them, Goe ſhewe your ſelues vnto the Prieſts. And it came to paſſe, that as they went, they were cleanſed. And one of them Luk. xvii.

them, When he ſawe that he was cleanſed, turned backe agayne, and with a loude voyce prayſed God, and fell downe on his face at his feete, and gaue hym thankes. And the ſame was a Samaritane. And Jeſus anſweared and ſayde, Are there not ten cleanſed? But where are thoſe miene? There are not found that returned agayne to geue God prayſe, ſaue only this ſtranger. And he ſaid vnto hym, Ariſe, go thy way, thy fayth hath made thee whole.

The.xv. ſunday after trinitie.

The Collect.

KEepe we beſeeche thee, O Lorde, thy Church with thy perpetuall mercy. And becauſe the frayltie of man without thee can not but fall, keepe vs euer by thy helpe, and leade vs to al thinges profitable to our ſaluation, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Gala. vi.

YE ſee how large a letter I haue written vnto you with myne owne hande. As many as deſyre with outwarde appearaunce to pleaſe carnally, the ſame conſtrayne you to be circumciſed, only leaſt they ſhoulde ſuffer perſecution for the croſſe of Chriſt. For they them ſelues which are circumciſed, kepe not the lawe, but deſyre to haue you circumciſed, that they myght reioyce in your fleſhe. God forbid that I ſhoulde reioyce, but in the croſſe of our Lorde Jeſus Chriſte, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Chriſt Jeſu, neyther circumciſion auayleth any thyng at all, nor vncircumciſion, but a newe creature, and as many as walke accordyng vnto this rule, peace be on them, and mercy, and vppon Iſrael, that parteyneth to GOD. From henceforth let no man put me to buſines: For I beare in my body the markes of the Lorde Jeſu. Brethren, the grace of our Lorde Jeſus Chriſte be with your ſpirite, Amen.

The

after trinitie.

The Goſpell.

NO man can ſerue two maiſters: For Matth. vi.
eyther he ſhall hate the one and loue the other, or els leane to the one and diſpiſe the other. Ye can not ſerue God and Mammon. Therefore I ſay vnto you, be not carefull for your lyfe, what ye ſhall eate or drynke, or yet for your body what rayment ye ſhall put on. Is not the lyfe more worth then meate: and the body more of value then rayment: Behold the foules of the ayre, for they ſowe not, neither doo they reape, nor cary into the barnes, and your heauenly father feedeth them: Are ye not much better then they: Whiche of you (by taking careful thought) can adde one cubite vnto his ſtature: And why care you for raiment: conſyder the Lilies of the feelde howe they growe, they labour not, neyther doo they ſpinne: and yet I ſay vnto you, that euen Solomon in all his royaltie was not clothed lyke one of theſe. Wherefore yf God ſo clothe the graſſe of the feelde (which though it ſtande to day, is to morowe caſt into the furnace) ſhal he not muche more doo the ſame for you, O ye of litle fayth: Therefore take no thought, ſaying, What ſhal we eate, or What ſhal we drynke, or Wherewith ſhall we be clothed: (After all theſe thynges doo the Gentiles ſeeke:) For your heauenly father knoweth that ye haue neede of al theſe thynges. But rather ſeeke ye fyrſt the kyngdome of God, and the ryghteouſneſſe thereof, and all theſe thinges ſhalbe miniſtred vnto you. Care not then for the morowe, for to morowe day ſhal care for it ſelfe: ſufficient vnto the day, is the trauel thereof.

The.xvi. ſunday after trinitie.

The Collect.

LOrde we beſeeche thee, let thy continuall pitie cleanſe and defende thy congregation. And becauſe it can not continue in ſafetie without thy ſuccour, preſerue it euermore by thy helpe and goodneſſe, through Jeſus Chriſte our Lorde.

The

them, When he ſawe that he Was cleanſed, turned backe agayne, and With a loude voyce prayſed God, and fell downe on his face at his feete, and gaue hym thankes. And the ſame was a Samaritane. And Jeſus anſWeared and ſayde, Are there not ten cleanſed: But Where are thoſe miene: There are not found that returned agayne to geue God prayſe, ſaue only this ſtranger. And he ſaid vnto hym, Ariſe, go thy Way, thy fayth hath made thee Whole.

The.xv. ſunday after trinitie.

The Collect.

KEepe We beſeeche thee, O Lorde, thy Church With thy perpetuall mercy. And becauſe the frayltie of man Without thee can not but fall, keepe vs euer by thy helpe, and leade vs to al things profitable to our ſaluation, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Gala. vi.

YE ſee howe large a letter I haue Written vnto you With myne owne hande. As many as deſyre With outWarde appearaunce to pleaſe carnally, the ſame conſtrayne you to be circumciſed, only leaſt they ſhoulde ſuffer perſecution for the croſſe of Chriſt. For they themſelues Which are circumciſed, kepe not the laWe, but deſyre to haue you circumciſed, that they myght reioyce in your fleſhe. God forbid that I ſhoulde reioyce, but in the croſſe of our Lorde Jeſus Chriſte, Whereby the Worlde is crucified vnto me, and I vnto the Worlde. For in Chriſt Jeſu, neyther circumciſion auayleth any thyng at all, nor vncircumciſion, but a neWe creature, and as many as Walke accordyng vnto this rule, peace be on them, and mercy, and vppon Iſrael, that parteyneth to GOD. From henceforth let no man put me to buſines: For I beare in my body the markes of the Lorde Jeſu. Brethren, the grace of our Lorde Jeſus Chriſte be With your ſpirite, Amen.

The

The Goſpell.

NO man can ſerue two maiſters: For eyther he ſhall hate the one and loue the other, or els leane to the one and diſpiſe the other. Ye can not ſerue God and Mammon. Therefore I ſay vnto you, be not carefull for your lyfe, what ye ſhall eate or drynke, or yet for your body what rayment ye ſhall put on. Is not the lyfe more worth then meate: and the body more of value then rayment: Behold the foules of the ayre, for they ſowe not, neither doo they reape, nor cary into the barnes, and your heauenly father feedeth them: Are ye not much better then they: Whiche of you (by taking careful thought) can adde one cubite vnto his ſtature: And why care you for raiment: conſyder the Lilies of the feelde howe they growe, they labour not, neyther doo they ſpinne: and yet I ſay vnto you, that euen Solomon in all his royaltie was not clothed lyke one of theſe. Wherefore yf God ſo clothe the graſſe of the feelde (which though it ſtande to day, is to morowe caſt into the furnace) ſhal he not muche more doo the ſame for you, O ye of litle fayth: Therefore take no thought, ſaying, what ſhal we eate, or what ſhal we drynke, or wherewith ſhall we be clothed: (After all theſe thynges doo the Gentiles ſeeke:) For your heauenly father knoweth that ye haue neede of al theſe thynges. But rather ſeeke ye fyrſt the kyngdome of God, and the ryghteouſneſſe thereof, and all theſe thinges ſhalbe miniſtred vnto you. Care not then for the morowe, for to morowe day ſhal care for it ſelfe: ſufficient vnto the day, is the trauel thereof. Matth. vi.

The.xvi. ſunday after trinitie.

The Collect.

LOrde we beſeeche thee, let thy continuall pitie cleanſe and defende thy congregation. And becauſe it can not continue in ſafetie without thy ſuccour, preſerue it euermore by thy helpe and goodneſſe, through Jeſus Chriſte our Lorde.

The

The .xvj. ſunday

The Epiſtle.

heſ.iii.



Deſyre that you faynt not becauſe of my tryb-
ulations that I ſuffer for your ſakes, Whi-
che is your prayſe. For this cauſe I bowe
my knees vnto the father of our Lorde Je-
ſus Chriſte, Whiche is father of all that is
called father in heauen and in earth, that
he woulde graunt you, accordyng to the ri-
cheſſe of his glory, that ye may be ſtrengthed with myght by
the ſpirite of the inner man, that Chriſte may dwell in your
hartes by fayth, that ye beyng rooted and grounded in loue,
myght be able to comprehende with all ſainctes, What is the
breadth, length, deapth, and height, and to know the excellent
loue of the knowledge of Chriſte, that ye myght be fulfylled
with al fulneſſe, Whiche commeth of God. Unto hym that is
able to doo exceedyng aboundauntly aboue all that we aſke
or thinke, accordyng to the power that worketh in vs, be
prayſe in the congregation, by Chriſte Jeſus, throughout all
generations from tyme to tyme. Amen.

The Goſpell.

ke. vii.

AND it fortuned that Jeſus went into
a Citie called Naim, and many of his
Diſciples went with hym, and muche
people. When he came nygh to the gate
of the Citie, beholde, there was a dead
man caryed out, Whiche was the onely
ſonne of his mother, and ſhe was a wy-
dowe, and muche people of the Citie
was with her. And when the Lorde
ſaw her, he had compaſſion on her, and ſaid vnto her, Weepe
not. And he came nigh, & touched the coffin, and they that bare
him ſtoode ſtil, and he ſaid, Young man I ſay vnto thee ariſe.
And he that was dead ſate vp, and began to ſpeake. And he
deliuered him to his mother. And there came a feare on them
all. And they gaue the glory vnto God, ſaying, A great pro-
phet is ryſen vp among vs, and God hath viſited his people.
And this rumour of hym went forth throughout all Jurie,
and throughout all the regions Whiche lye rounde about.

The

The.xvii.ſunday after trinitie.

The Collect.

LOrde, we pray thee that thy grace may allway pre-
uent and folowe vs, and make vs continually to be
geuen to all good woorkes, through Jeſus Chriſte
our Lorde.

The Epiſtle.

I (which am a priſoner of the Lordes) exhort Ephe. iiii.
you, that ye walke woorthie of the vocation
wherewith ye are called, with al lowlyneſſe
& meekeneſſe, with humbleneſſe of mynde,
forbearyng one another through loue, and
be diligent to keepe the vnitie of the ſpirite,
through the bonde of peace, beyng one body
and one ſpirite, euen as ye are called in one hope of your cal-
ling. Let there be but one Lorde, one fayth, one baptiſme, one
God and father of all, which is aboue all, and through al, and
in you all.

The Goſpel.

IT chaunced that Jeſus went into the Luk. xiiii.
houſe of one of the cheefe Phariſees to
eate bread on the Sabboth day, and
they watched hym. And beholde, there
was a certayne man before hym which
had the dropſie. And Jeſus anſweared
and ſpake vnto the Lawyers and Pha-
riſees, ſaying, Is it lawfull to heale on
the Sabboth day? And they held their
peace, and he tooke him, and healed him, and let him goe, and
anſweared them, ſaying, Whiche of you ſhal haue an Aſſe or
an Oxe fallen into a pit, and wyll not ſtrayghtway pull him
out on the Sabboth day? And they coulde not anſweare him
agayne to theſe thynges. He put foorth alſo a ſimilitude to the
gheſtes, when he marked howe they preaſſed to be in the
higheſt roomes, and ſayde vnto them, When thou art byd-
den to a weddyng of any man, ſyt not downe in the hygheſt
roome, leaſt a more honorable man then thou be bydden of
hym, and he (that badde hym and thee) come and ſay to thee,
Geue this man roome, & thou begin with ſhame to take the
loweſt

loweſt roome. But rather when thou art bydden, goe and ſyt in the loweſt roome, that when he that bade thee cõmeth, he may ſay vnto thee, Freend ſit vp higher: Then ſhalt thou haue wooꝛſhip in the preſence of them that ſit at meate with thee. Foꝛ whoſoeuer exalteth hym ſelfe, ſhalbe bꝛought lowe, and he that humbleth hym ſelfe, ſhalbe exalted.

The xviii. ſunday after trinitie.

The Collect.

LOꝛde, we beſeeche thee graunt thy people grace to auoyde the infections of the deuyll, and with pure hart and mynde to foloꝛwe thee the onely God, thoꝛowe Jeſus Chꝛiſte our Loꝛde.

The Epiſtle.

I.Cor.i. THanke my God alwayes on your behalfe foꝛ the grace of God which is geuen you by Jeſus Chꝛiſt: that in al things ye are made ryche by hym, in all vtteraunce, and in all knowledge, by the whiche thinges the teſtimonie of Jeſus Chꝛiſte was confyꝛmed in you, ſo that ye are behind in no gift, waiting foꝛ the appearyng of our Loꝛde Jeſus Chꝛiſte, whiche ſhall alſo ſtrengthen you to the ende, that ye may be blameleſſe in the day of the commyng of our Loꝛde Jeſus Chꝛiſte.

The Goſpel.

Mat.xxii WHen the Phariſees had heard that Jeſus dyd put the Seduces to ſcilence, they came togeather, and one of them (whiche was a doctour of law) aſked hym a queſtion, tempting hym, and ſaying, Maiſter, which is the greateſt commaundement in the lawe? Jeſus ſayde vnto hym, Thou ſhalt loue the Loꝛde thy God with all thy hart, & with

all thy soule, and with all thy mynde. This is the fyrst & greatest commaundement. And the seconde is lyke vnto it, Thou shalt loue thy neyghbour as thee selfe. In these two commaundementes hang al the lawe and the prophetes. Whyle the Pharisees were geathered togeather, Jesus asked them, saying, What thynke ye of Christe: whose sonne is he: They sayd vnto him, The sonne of Dauid. He said vnto them, How then dooth Dauid in spirite cal hym Lord, saying, The Lord sayd vnto my Lorde, syt thou on my ryght hand tyl I make thyne enimies thy foote stoole. If Dauid then cal hym Lord, how is he then his sonne: And no man was able to answeare hym any thyng, neyther durst any man from that day foorth aske hym any moe questions.

The .xix. sunday after trinitie.

The Collect.

O God, for asmuch as without thee we are not able to please thee: Graunt that the worckyng of thy mercy, may in all thynges direct and rule our hartes, through Jesus Christe our Lorde.

The Epistle.

THis I say and testifie through the Lord, that ye henceforth walke not as other Gentiles walke, in vanitie of their mynde, Whyle they are blynded in theyr vnderstandyng, beyng farre from a godly lyfe, by the meanes of the ignorance that is in them, and because of the blyndnesse of theyr hartes. Whiche beyng past repentaunce, haue geuen them selues ouer vnto wantonnesse, to worcke all maner of vncleannesse, euen with greedynesse. But ye haue not so learned Christe. If so be that ye haue heard of hym, and haue been taught in hym, as the trueth is in Jesus (as concernyng the conuersation in tymes past) to lay from you the olde man, Whiche is corrupt accordyng to the deceyuable lustes: To be renued also in the spirite of your mynde, and to put on that newe man, Whiche after God is shapen in righteousnesse & true holynesse. Wherefore put away lying, and speake euery man trueth vnto his Ephe. iiii.

neyghbour, forasmuche as We are members one of another. Be angry, & ſinne not, let not the ſunne go doWne vpon your Wrath, neither geue place to the backbiter. Let him that ſtole, ſteale no more, but let him rather labour With his handes the thing Which is good, that he may geue vnto him that needeth. Let no filthy communication proceede out of your mouth: but that Whiche is good to edifie Withall, as ofte as neede is, that it may miniſter grace vnto the hearers. And greeue not the holy ſpirite of God, by Whom ye are ſealed vnto the day of redemption. Let al bytterneſſe, and fierceneſſe, and Wrath, and roaryng, and curſed ſpeakyng, be put aWay from you, With all malitiouſneſſe. Be ye curteous one to another, merciful, forgeuing one another, euen as God for Chriſtes ſake hath forgeuen you.

The Goſpell.

Matt. ix.



IEſus entred into a ſhip, and paſſed ouer, and came into his oWne citie. And beholde, they brought to hym a man ſycke of the palſie, lying in a bed. And When Jeſus ſaW the fayth of them, he ſayde vnto the ſicke of the palſie, Sonne, be of good cheare, thy ſinnes be forgeuen thee. And beholde, certaine of the Scribes ſayde Within them ſelues, This man blaſphemeth. And When Jeſus ſaWe their thoughtes, he ſayd, Wherfore thinke ye euyl in your hartes: Whether is it eaſier to ſay, Thy ſinnes be forgeuen thee: or to ſay, Aryſe, and Walke: But that ye may knoWe that the ſonne of man hath poWer to forgeue ſynnes in earth: Then ſaith he to the ſicke of the palſie, Ariſe, take vp thy bed, and goe vnto thyne houſe. And he aroſe, and departed to his houſe. But the people that ſaWe it, marueyled, and glorified God Which had geuen ſuche poWer vnto men.

The.xx. ſunday after trinitie.

The Collect.

ALmyghtie and mercifull GOD, of thy bountifull goodneſſe keepe vs from al thynges that may hurt vs: that We being redye both in body and ſoule, may

may with free hartes accomplishe those thynges that thou wouldest haue doone, through Jesus Christe our Lorde.

The Epistle.

TAke heede therefore howe ye walke circumspectly, not as vnwyse, but as wyse men, redeemyng the tyme, because the dayes are euyll. Wherefore be ye not vnwyse, but vnderstande what the wyl of our Lord is, and be not dronken with wine wherin is excesse. But be fylled with the spirite, speaking vnto your selues in psalmes and hymnes and spiritual songes singyng and makyng melodie to the Lord in your hartes, geuing thankes alwayes for all thynges vnto God the father, in the name of our Lord Jesus Christ, submyttyng your selues one to another in the feare of God. Ephes.v.

The Gospell.

IEsus sayd vnto his disciples, The kyngdome of heauen is lyke vnto a man that was a kyng, which made a mariage for his sonne, and sent forth his seruants to cal them that were bydden to the wedding: and they would not come. Againe, he sent foorth other seruauntes, saying, Tel them which are bidden, Behold, I haue prepared my dinner, mine Oxen & my fatlynges are kylled, and all thynges are redy, come vnto the mariage. But they made lyght of it, & went their wayes, one to his Farme place, another to his marchandise, and the remnant tooke his seruantes, and entreated them shamefully, and slewe them. But when the king heard thereof, he was wroth, and sent foorth his men of warre, and destroyed those murderers, and brent vp their citie. Then sayde he to his seruantes, The mariage in deede is prepared, but they which were bidden, were not woorthie. Goe ye therefore out into the high wayes, and as many as ye fynd, bid them to the mariage. And the seruantes went forth into the hygh waies, and geathered togeather all, as many as they coulde fynde, both good and bad, and the wedding was furnished with ghestes. Matth.xx

Then the king came in to ſee the gheſtes: and when he ſpied there a man whiche had not on a wedding garment, he ſayd vnto hym, Freende, howe cameſt thou in hyther, not hauyng a weddyng garment? And he was euen ſpeacheleſſe. Then ſaid the king to the miniſters, Take and bynde him hand and foote, & caſt him into vtter darkneſſe, there ſhalbe weeping & gnaſhyng of teeth: For many be called, but fewe are choſen.

The.xxj.ſunday after trinitie.

The Collect.

GRaunt we beſeech thee merciful Lord, to thy faythful people pardon and peace, that they may be cleanſed from all their ſinnes, and ſerue thee with a quiet mynde, through Jeſus Chriſt our Lorde.

The Epiſtle.

Ephe.vi.

MY brethren, be ſtrong through the Lorde, & through the power of his myght. Put on all the armour of God, that ye may ſtande agaynſt all the aſſaultes of the deuyll. For we wreſtle not agaynſt blood and fleſhe, but agaynſt rule, agaynſt power, againſt Worldly rulers, euen gouernours of the darkneſſe of this World, agaynſt ſpirituall craftineſſe in heaueniy thinges. Wherefore take vnto you the whole armour of God, that ye may be able to reſiſt in the euyll day, and ſtande perfect in all thynges. Stande therefore, and your loynes gyrde with the trueth, hauyng on the breſt plate of ryghteouſneſſe, & hauyng ſhoes on your feete, that ye may be prepared for the Goſpel of peace. Aboue al, take to you the ſhylde of fayth, wherwith ye may quenche all the fierie dartes of the wicked. And take the helmet of ſaluation, and the ſworde of the ſpirite, which is the worde of God, and pray alwayes with all maner prayer and ſupplication in the ſpirite, and watche thereunto with all inſtance and ſupplication, for all ſaintes, & for me, that vtterance may be geuen vnto me, that I may open my mouth freely to vtter the ſecretes of the Goſpel (wherof I am a meſſenger in bondes) that therein I may ſpeake freely, as I ought to ſpeake.

The.xxi. ſunday after trinitie.

The Goſpell.

THere was a certaine ruler, whoſe ſonne was ſicke at Capernaum. Aſſoone as the ſame hearde that Jeſus was come out of Jurie into Galilee, he went vnto hym, and beſought hym that he would come downe and heale his ſonne, for he was euen at the poynt of death. Then ſayde Jeſus vnto hym, Except ye ſee ſignes and wonders, ye wil not beleeue. The ruler ſayde vnto him, Syr, come downe or euer that my ſonne dye. Jeſus ſayth vnto hym, Goe thy way, thy ſonne lyueth. The man beleeued the word that Jeſus had ſpoken vnto him, and he went his way. And as he was going downe, the ſeruauntes mette hym, and tolde hym, ſaying, Thy ſonne lyueth. Then enquired he of them the houre when he began to amende. And they ſayd vnto him, Yeſterday at the ſeuenth houre the feuer left hym. So the father knewe that it was the ſame houre in the whiche Jeſus ſayde vnto hym, Thy ſonne lyueth. And he beleeued, and al his houſholde. This is agayne the ſeconde myracle that Jeſus dyd, when he was come out of Jurie into Galilee. Iohn.iiii. Iohn

The.xxii. ſunday after trinitie.

The Collect.

LOrde, we beſeeche thee to keepe thy houſholde the Churche in continuall godlyneſſe, that through thy protection it may be free from al aduerſities, and deuoutly geuen to ſerue thee in good workes, to the glory of thy name, through Jeſus Chriſt our Lorde.

The Epiſtle.

THanke my GOD with al remembraunce of you alwayes in all my prayers for you, and pray with gladnes, becauſe ye are come into the felowſhip of the Goſpell, from the fyrſt day vntyl nowe: and am ſurely certified of this, that he which hath begunne a good worke in you, ſhal perfourme it, vntil Philip. 1

the day of Jeſus Chriſte, as it becommeth me that I ſhould ſo iudge of you al, becauſe I haue you in my hart: forasmuch as ye are al companions of grace with me, euen in my bonds, and in the defendyng and eſtabliſhing of the Goſpel. For God is my record how greatly I long after you all, from the very hart roote in Jeſus Chriſte. And this I pray, that your loue may encreaſe yet more and more in knowledge, and in all vnderſtandyng, that ye may accept the thinges that are moſt excellent, that ye may be pure, and ſuch as offend no man, vntil the day of Chriſte, beyng fylled with the fruite of righteouſneſſe, which commeth by Jeſus Chriſte, vnto the glory and prayſe of God.

The Goſpel.

Matt. 18. PEter ſayde vnto Jeſus, Lord, how oft ſhall I forgeue my brother, yf he ſynne agaynſt me: tyll ſeuen tymes: Jeſus ſayth vnto hym, I ſaye not vnto thee, vntyll ſeuen tymes: but ſeuentie tymes ſeuen times. Therfore is the kingdome of heauen lykened vnto a certaine man that was a king, which would take accomptes of his ſeruantes. And when he had begunne to recken, one was brought vnto him, which ought hym ten thouſande talentes: but forasmuch as he was not able to pay, his lord commaunded hym to be ſolde, and his wyfe, and chyldren, and all that he had, and paiment to be made. The ſeruaunt fel downe, & beſought him, ſaying, Syr, haue patience with me, and I wyl pay thee all. Then had the Lorde pitie on that ſeruant, and looſed hym, and forgaue hym the debte. So the ſame ſeruant went out, and founde one of his felowes whiche ought hym an hundred pence: and he layde handes on hym, and tooke hym by the throte, ſaying, Pay that thou oweſt. And his felowe fell downe, and beſought hym, ſaying, Haue patience with me, and I wyl pay thee all. And he would not, but went and caſt hym into priſon, tyl he ſhoulde pay the debt. So when his felowes ſawe what was done, they were very ſory, and came and tolde vnto theyr Lorde all that had happened,

happened. Then the Lord called hym, and sayde vnto hym, O thou vngratious seruaunt, I forgaue thee all that debte when thou desyredst me: Shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee? And his Lord was wroth, and deliuered hym to the Gaylers, tyll he shoulde pay al that was due vnto hym. So lykewyse shal my heauenly father doo also vnto you, yf ye from your hartes forgeue not (euery one his brother) theyr trespasses.

The.xxiii.sunday after trinitie.

The Collect.

GOD our refuge and strength, Whiche art the auc-thour of all goodnesse, be redy to heare the deuout prayers of the Church: and graunt that those thinges which we aske faythfully, we may obteyne effectually, through Jesus Christe our Lorde.

The Epistle.

BRethren, be folowers togeather of me, and looke on them Whiche walke euen so as ye haue vs for an ensample. For many walke (of whom I haue told you often, and nowe tel you weepyng) that they are the enimies of the crosse of Christ, whose ende is damnation, whose belly is their God, and glory to their shame, Which are worldly mynded. But our conuersation is in heauen, from whence we looke for the sauiour, euen the Lorde Jesus Christe, Whiche shal change our vyle body, that he may make it lyke vnto his glorious body, accordyng to the workyng whereby he is able to subdue all thinges vnto hym selfe. Philip.iii. ii

The Gospel.

THen the Pharisees went out, & tooke counsayle howe they myght tangle hym in his woordes, and they sent out vnto hym their disciples, with Herodes seruauntes, saying, Maister, we knowe that thou art true, and teacheste the way of God truely, neyther carest thou for any man, for thou regardest Matt.xxii

not the outward appearaunce of men. Tel vs therefore how thynkest thou: Is it lawful that tribute be geuen vnto Cesar, or not: But Jesus perceyuyng theyr wickednesse, sayde, why tempt ye me ye hypocrites: Shewe me the tribute money. And they tooke him a penie. And he sayde vnto them, whose is this image and superscription: They sayde vnto hym, Cesars. Then sayd he vnto them, Geue therefore vnto Cesar the thynges whiche are Cesars, and vnto God, those thynges whiche are Gods. When they heard these woordes, they marueyled, and left hym, and went theyr way.

The.xxiiii.sunday after trinitie.

The Collect.

LOrde, We beseeche thee assoyle thy people from theyr offences, that through thy bountifull goodnesse, we may be deliuered from the bandes of all those sinnes, whiche by our frailtie We haue committed: Graunt this. &c.

The Epistle.

Coll.i. WE geue thankes to GOD the father of our Lord Jesus Christ, alwayes for you in our prayers: For We haue heard of your fayth in Christ Jesu, & of the loue whiche ye beare to all Saintes, for the hopes sake whiche is layde vp in store for you in heauen: of Which hope ye hearde before by the true Woorde of the Gospel, whiche is come vnto you euen as it is fruitful, and groweth as it is also among you, from the day in the whiche ye heard of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare felowe seruaunt, whiche is for you a faythful minister of Christe, which also declared vnto vs your loue whiche ye haue in the spirite. For this cause We also, euen since the day We hearde of it, haue not ceassed to pray for you, and to desyre that ye myght be fulfylled with the knowledge of his Wyll, in all Wisedome and spiritual vnderstandyng, that ye myght walke Worthy of the

Lord

Lorde, that in all thynges ye may please, beyng fruitfull in all good woorkes, & encreasing in the knowledge of God, strengthed with al myght through his glorious power, vnto all patience and long sufferyng, With ioyfulnesse, geuyng thankes vnto the father, which hath made vs meete to be partakers of the inheritaunce of saintes in lyght.

The Gospel.



Hyle Jesus spake vnto the people, Matt. ix.
behold, there came a certayne ruler and worshipped hym, saying, My daughter is euen nowe deceassed, but come and lay thy hande vppon her, and she shall lyue. And Jesus arose and folowed hym, and so dyd his disciples. And beholde, a woman whiche was diseased with an issue of blood twelue yeeres, came behynde hym, and touched the hemme of his vesture. For she sayde within her selfe, If I may touche but euen his vesture onely, I shalbe safe. But Jesus turned him about, and when he sawe her, he sayde, Daughter, be of good comforte, thy fayth hath made thee safe. And the woman was made whole euen the same tyme. And when Jesus came into the rulers house, and sawe the minstrelles, and people makyng a noyse, he sayde vnto them Get you hence, for the mayde is not dead, but sleepeth. And they laughed hym to scorne. But when the people were put foorth, he went in, and tooke her by the hande, and sayde, Damosel, aryse. And the Damosell arose. And this noyse was abrode in al that lande.

The. xxv. sunday after trinitie.

The Collect.

STyre vp, We beseech thee, O lord, the willes of thy faithful people, that they plenteously bringing forth the fruit of good woorkes, may of thee be plēteously rewarded, through Jesus Christ our Lord. Amen.

The

The.xxv.Sunday after trinitie.

The Epistle.

c.xxii. BEholde, the tyme commeth sayth, the Lord, that I wyl rayse vp the ryghteous branche of Dauid, whiche king shall beare rule, and he shal prosper with wysedome, and shal set vp equitie & righteousnesse agayne in earth. In his tyme shal Juda be saued, and Israel shall dwell without feare. And this is the name that they shal call hym, euen the Lorde our ryghteousnesse. And therefore beholde, the tyme commeth, sayth the Lord, that it shalbe no more sayde, The Lorde liueth whiche brought the chyldren of Israel out of the land of Egypt: But, the Lorde lyueth, whiche brought foorth and led the seede of the house of Israel out of the North lande, and from al countreyes where I haue scattered them, and they shal dwel in their owne lande agayne.

The Gospell.

m.vi. WHen Jesus lyft vp his eyes, and saw a great companie come vnto hym, he sayth vnto Philip, whence shall we bie bread that these may eate? This he sayde to proue him, for he hym selfe knewe what he would do. Philip answeared hym, Two hundred peny-worth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrewe, Simon Peters brother) sayde vnto hym, There is a lad here, which hath fyue barley loaues and two fyshes, but what are they among so many? And Jesus sayde, Make the people syt downe. There was muche grasse in the place. So the men sate downe, in number about fiue thousand. And Jesus tooke the bread, and when he had geuen thankes, he gaue to his disciples, and the disciples to them that were set downe: and lykewyse of the fyshes as muche as they would. When they had eaten yenough, he sayde vnto his disciples, Geather vp the broken meate which remayneth, that nothyng be lost. And they geathered it togeather, and fylled twelue baskettes with the broken meate of the fyue barley loaues, whiche broken meate remayned vnto them that had eaten. Then those men

men (when they had seene the myracle that Jesus dyd) sayd, This is of a trueth the same prophete that shoulde come into the worlde.

If there be any moe Sundayes before Aduent Sunday, to supply the same shalbe taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

Saint Andrewes day.

The Collect.

ALmyghtie God, Which diddest geue such grace vnto thy holy Apostle saint Andrewe, that he redyly obeyed the callyng of thy sonne Jesus Christe, and folowed hym without delay: graunt vnto vs all, that we, beyng called by thy holy woorde, may foorthwith geue ouer our selues obediently to folow thy holy commaundementes, through the same Jesus Christ our Lorde.

The Epistle.



IF thou knowledge with thy mouth that Jesus is the Lorde, and beleeue in thy hart, that God rayled hym vp from death, thou shalt be safe. For to beleeue with the hart iustifieth, and to knowledge with the mouth maketh a man safe. For the scripture sayth, Whosoeuer beleeueth on hym, shall not be confounded. There is no difference betweene the Jewe and the Gentile: For one is Lorde of al, whiche is riche vnto all that call vpon hym. For whosoeuer doth cal on the name of the Lorde, shalbe safe. Howe then shal they cal on hym, on whom they haue not beleeued? Howe shall they beleeue on hym, on whom they haue not heard? Howe shal they heare without a preacher? And howe shall they preache without they be sent? As it is written, Howe beautiful are the feete of them whiche bryng tidynges of peace, and bryng tydinges of good thynges? But they haue not all obeyed to the Gospell. For Esai sayth, Lord, who hath beleeued our sayinges? So then fayth commeth by hearyng, and hearyng commeth by the woorde of GOD. But I aske, haue they not hearde? No doubt they? sounde went out into all landes, and they? woordes into the endes of the worlde. But I demaunde

Rom. x.

wheth?

whether Israel dyd know or not: First Moses saith, I wil prouoke you to enuie by them that are no people, by a foolishe nation I wyll anger you. Esai after that is bolde, and sayth, I am founde of them that sought me not. I am manyfest vnto them that asked not after me. But agaynst Israel he sayth, Al day long haue I stretched forth my handes vnto a people that beleeueth not, but speaketh agaynst me.

The Gospel.

Matt. iiii. AS Jesus walked by the sea of Galilee, he sawe two brethren, Simon, whiche was called Peter, and Andrew his brother, castyng a net into the sea (for they were fyshers) and he sayth vnto them, Folowe me, and I wyl make you to become fishers of men. And they straightway left their nettes, and folowed him. And when he was gone forth from thence, he sawe other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mendyng their nettes: and he called them. And they immediatly left the ship and their father, and folowed hym.

Saint Thomas the Apostle.

The Collect.

ALmightie and euerliuing God, which for the more confyrmation of the fayth, dyddest suffer thy holy apostle Thomas to be doubtfull in thy sonnes resurrection: graunt vs so perfectly, and without all doubt to beleeue in thy sonne Jesus Christe, that our fayth in thy syght neuer be reproued: Heare vs, O Lorde, through the same Jesus Christe, to whom with thee and the holy ghost be al honour. &c.

The Epistle.

Ephes. ii. NOwe ye are not straungers, and forreyners, but citizens with the saints, and of the housholde of God, & are buylt vpon the fundation of the Apostles and prophets, Jesus Christ hym selfe being the head corner stone: in whom what buildyng soeuer

so euer is coupled togeather, it groweth vnto an holy temple of the Lord, in whom ye also are buylt togeather, to be an habitation of God through the holy ghost.

The Gospel.

THomas one of the twelue, whiche is called Didymus, was not with them whē Jesus came. The other disciples therefore sayde vnto hym, we haue seene the Lorde. But he sayd vnto them, Except I see in his handes the print of the nayles, and put my fynger into the print of the nayles, and thrust my hande into his syde, I wyll not beleeue. And after eyght dayes agayne his disciples were within, and Thomas with them. Then came Jesus, when the doores were shut, and stoode in the myddest, and sayd, Peace be vnto you. And after that he sayde to Thomas, Bryng thy fynger hyther, and see my handes, and reache hyther thy hand, and thrust it into my syde, & be not faythlesse, but beleeuing. Thomas answeared, and sayd vnto hym, My Lord and my God. Jesus sayde vnto him, Thomas, because thou hast seene me, thou hast beleeued: Blessed are they that haue not seene, and yet haue beleeued. And many other signes truely dyd Jesus in the presence of his disciples, whiche are not written in this booke. These are written that ye myght beleeue that Jesus Christe is the sonne of God, and that (in beleeuing) ye myght haue lyfe through his name. Iohn. xx.

Conuersion of Saint Paul.

The Collect.

GOD whiche hast taught all the worlde through the preaching of thy blessed apostle saint Paul, graunt, we beseeche thee, that we whiche haue his woonderfull conuersion in remembraunce, may folowe and fulfyll thy holy doctrine that he taught: through Jesus Christe our Lorde.

Conuersion of Saint Paul.

The Epistle.

Actes, ix.

AND Saul yet breathing out threatninges and slaughter agaynst the disciples of the Lord, went vnto the high priest, and desyred of hym letters to carrye to Damasco to the Synagoues, that yf he founde any of this way (were they men or women) he myght bring them bound to Hierusalem. And when he iourned, it fortuned that as he was come nygh to Damasco, sodainly there shineth round about hym, a lyght from heauen, and he fell to the earth, and hearde a voyce saying to hym, Saul, Saul, why persecutest thou me? And he sayde, What art thou Lord? And the Lord sayd, I am Jesus whō thou persecutest: It is harde for thee to kicke agaynst the pryckes. And he both tremblyng and astonyed, sayde, Lorde, What wylt thou haue me to do. And the Lord said vnto him, Aryse and goe into the citie, and it shalbe told thee what thou must doo. The men which iourneyed with hym, stoode amased, hearyng a voyce, but seeyng no man. And Saul arose from the earth, & when he opened his eyes, he sawe no man: But they led hym by the hande, and brought hym into Damasco. And he was three dayes without syght, and neyther dyd eate nor drynke. And there was a certayne disciple at Damasco, named Ananias: And to him sayd the Lorde in a vision, Ananias. And he sayd, Behold, I am here Lord. And the Lorde sayd vnto hym, Arise, and goe into the streete which is called Strayght, & seeke in the house of Judas, after one called Saul of Tharsus. For behold he prayeth, and hath seene in a vision a man named Ananias, commyng in vnto hym, and puttyng his handes on hym, that he myght receyue his syght. Then Ananias answeared, Lorde, I haue heard by many of this man, howe muche euyll he hath doone to thy Saintes at Hierusalem: And here he hath auctoritie of the hygh prestes, to bynde all that call on thy name. The Lorde sayde vnto hym, Goe thy way, for he is a chosen vessell vnto me, to beare my name before the Gentiles, & Kinges, and the chyldren of Israel. For I wyl shewe him howe great things he must suffer for my names sake. And Ananias went his way

Way, and entred into the houſe, and put his handes on him, & ſayd, Brother Saul, the Lord that appeared vnto thee in the way as thou cameſt, hath ſent me, that thou myghteſt receiue thy ſyght and be fylled with the holy ghoſt. And immediatly there fell from his eyes as it had been ſcales, and he receyued ſight, and aroſe, and was baptiſed, and receiued meate, & was comforted. Then was Saul a certayne dayes with the diſciples which were at Damaſco, and ſtrayghtway he preached Chriſte in the Synagogues, howe that he was the ſonne of God. But all that heard hym, were amaſed, and ſayde, Is not this he that ſpoyled them whiche called on this name in Hieruſalem, and came hyther for that intent, that he myght bryng them bound vnto the high prieſtes? But Saul encreaſed the more in ſtrength, and confounded the Iewes whiche dwelt at Damaſco, affirmyng that this was very Chriſte.

The Goſpel.

PEter anſweared, & ſaid vnto Jeſus, Behold, we haue forſaken al and followed thee, what ſhal we haue therefore? Jeſus ſayde vnto them, Verily I ſay vnto you, that when the ſonne of man ſhal ſitte in the ſeate of his maieſtie, ye that haue followed me in the regeneration, ſhall ſytte alſo vpon twelue ſeates, and iudge the twelue tribes of Iſrael. And euery one that forſaketh houſe, or brethren, or ſyſters, or father, or mother, or wyfe, or chyldren, or landes, for my names ſake, ſhall receyue an hundred folde, and ſhal inherite euerlaſtyng lyfe. But many that are fyrſt ſhalbe laſt, and the laſt ſhalbe fyrſt. Matt. xix

The purification of Saint Marie the Virgin.

The Collect.

ALmyghtie and euerlaſtyng God, we humbly beſeeche thy maieſtie, that as thy onely begotten ſonne was this day preſented in the temple in ſubſtance of our fleſhe: So graunt that we may be preſented vnto thee with pure and cleare mindes, by Jeſus Chriſte our Lorde.

The Purification day.

The Epistle.

The same that is appoynted for the Sunday.

The Gospel.

Luk.ii.



Hen the tyme of theyr purification (after the lawe of Moses) was come, they brought hym to Hierusalem, to present hym to the Lorde (as it is written in the lawe of the Lorde: Euery man childe that first openeth the matrix, shalbe called holy to the Lorde) and to offer (as it is sayde in the lawe of the Lorde) a payre of Turtle Doues, or two young Pigeons. And beholde, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, & the holy ghost was in hym. And an answeare had he receyued of the holy ghost, that he shoulde not see death, except he fyrst sawe the Lorde Christ. And he came by inspiration into the temple.

Saint Matthias day.

The Collect.

ALmyghtie God, which in the place of the traytour Judas, dyddest choose thy faythful seruant Matthias to be of the number of thy twelue Apostles: graunt that thy Churche, beyng alway preserued from false Apostles, may be ordered by faythfull and true pastours, through Jesus Christ our Lord.

The Epistle.

Actes, i.

IN those dayes Peter stoode vp in the myddest of the disciples, and sayde, The number of names that were together, were about an hundred & twentie. Ye men and brethren, this scripture must needes haue been fulfylled, whiche the holy ghost through the mouth of Dauid spake before of Judas, whiche was guide to them that tooke Jesus. For he

was

was numbred with vs, and had obteyned felowship in this
ministration. And the same hath nowe possessed a plat of
ground with the reward of iniquitie, and when he was han-
ged, burst a sunder in the myddes, & al his bowels gushed out.
And it was knowen vnto all the inhabiters of Hierusalem,
insomuch that the same feeld is called in their mother tounge
Acheldema, that is to say, the blooddy feelde. For it is written in
the booke of Psalmes, His habitation be voyde, and no man
be dwellyng therein, and his byshopricke let an other take.
Wherefore of these men whiche haue companied with vs (all
the time that the Lord Jesus had al his conuersation among
vs, beginning at the baptisme of John, vnto that same day
that he was taken vp from vs) must one by ordeyned to be a
witnesse with vs of his resurrection. And they appoynted
two, Joseph, which is called Barsabas (whose sirname was
Justus) and Matthias. And when they prayed, they sayde,
Thou Lord which knowest the hartes of al men, shew whe-
ther of these two thou hast chosen, that he may take the rome
of this ministration and apostleshippe, from which Judas by
transgression fel, that he myght goe to his owne place. And
they gaue foorth their lottes, and the lot fel on Matthias, and
he was counted with the eleuen Apostles.

The Gospell.

IN that time Jesus answeared, & sayd, Matt. xi.
I thanke thee (O father) Lord of hea-
uen and earth, because thou hast hyd
these thinges from the wyse & prudent,
and hast shewed them vnto babes: Ue-
ryly father, euen so was it thy good
pleasure. All thynges are geuen vnto
me of my father. And no man knoweth
the sonne but the father, neyther know-
eth any man the father saue the sonne, and he to whom soe-
uer the sonne wyll open hym. Come vnto me all ye that la-
bour and are laden, and I wyll ease you. Take my yoke vp-
on you, and learne of me, for I am meeke and lowly in hart,
and ye shall fynde rest vnto your soules: For my yoke is easy,
and my burden is lyght.

Annuntiation of the

Virgin Marie.

The Collect.

WE beseeche thee Lorde powre thy grace into our hartes, that as we haue knowen Christ thy sonnes incarnation by the message of an angel: so by his crosse and passion we may be brought vnto the glory of his resurrection, through the same Christe our Lorde.

The Epistle.

Esai. vii. GOD spake once agayne to Ahaz, saying, Require a token of the Lorde thy GOD, whether it be towarde the deapth beneath, or towarde the heyght aboue. Then sayde Ahaz, I wyll requyre none, neyther wyl I tempt the Lorde. And he sayde, Hearken to ye of the house of Dauid. Is it not yenough for you that ye be greeuous vnto men, but ye must greeue my God also: and therefore the Lord shal geue you a token: Beholde, a virgin shall conceyue and beare a sonne, and thou his mother shalt cal his name Emmanuel. Butter and hony shall he eate, that he may knowe to refuse the euil, and choose the good.

The Gospel.

Luke. i. AND in the sixth moneth the angel Gabriel was sent from God, vnto a citie of Galilee named Nazareth, to a virgin, spoused to a man, whose name was Joseph, of the house of Dauid, and the virgins name was Marie. And the angel went in vnto her, and sayd, Hayle full of grace, the Lorde is with thee, blessed art thou among women. When she sawe hym, she was abashed at his saying, & cast in her mynde, what manner of salutation that shoulde be. And the angell sayde vnto her, Feare not Marie, for thou hast founde grace with God. Beholde, thou shalt conceyue in thy wombe, and beare a sonne, and shalt cal his name Jesus. He shalbe great, and

and shalbe called the sonne of the hyghest. And the Lorde God shall geue vnto hym the seate of his father Dauid, and he shall raigne ouer the house of Jacob for euer, and of his kyngdome there shalbe none ende. Then sayde Marie to the angell, Howe shall this be, seeyng I knowe not a man? And the angell answeared and sayde vnto her, The holy ghoste shall come vppon thee, and the power of the highest shall ouershadowe thee. Therefore also that holy thyng whiche shalbe borne, shalbe called the sonne of GOD. And beholde, thy cosin Elizabeth, she hath also conceyued a sonne in her age, and this is the firt moneth, whiche was called barren: for With God nothyng shalbe vnpossible. And Marie sayde, Beholde the handmayde of the Lorde, be it vnto me according to thy woorde. And the angell departed from her.

Saint Markes day.

The Collect.

E iiii

ALmyghtie God, whiche hast instructed thy holy Churche with the heauenly doctrine of thy Euangeliste. S. Marke, geue vs grace that We be not lyke children, caryed away With euery blast of vayne doctrine: but fyrmely to be established in the trueth of thy holy Gospel, through Jesus Christe. &c.

The Epistle.

VNto euery one of vs is geuen grace, according to the measure of the gyft of Christe. Wherefore he sayth, When he Went vp on hygh, he ledde captiuitie captiue, and gaue gyftes vnto men. That he assended, What meaneth it, but that he also dessended fyrst into the lowest partes of the earth? He that dessended, is euen the same also that assended vp aboue all heauens, to fulfyll al thynges. And the very same made some Apostles, some Prophetes, some Euangelistes, some Shepheardes and Teachers, to the edifiyng of the Saintes, to the Woorke and administration, euen to the edifiyng of the body of Christe, til We al come to the vnitie of the fayth, and knowledge Ephes. iiii.

ledge of the ſonne of God, vnto a perfect man, vnto the meaſure of the full perfect age of Chriſte: That we henceforth ſhoulde be no more chyldren, wauering & caryed about with euery wynde of doctrine, by the wylyneſſe of men, through craftineſſe, whereby they lay awayte for vs to deceyue vs. But let vs folowe the trueth in loue, and in all thynges growe in hym which is the head, euen Chriſte: In whom yt all the body be coupled and knit togeather, throughout euery ioynt, wherewith one miniſtreth to another, accordyng to the operation as euery part hath his meaſure, he encreaſeth the body, to the edifiyng of it ſelfe through loue.

The Goſpel.

John. xv.

I Am the true vine, and my father is an husbandman. Euery branche that beareth not fruite in me, he wyl take away, and euerye branche that beareth fruite, wyll he purge, that it may bryng forth more fruite. Now are ye cleane through the wordes which I haue ſpoken vnto you. Byde in me, and I in you. As the branche can not beare fruite of it ſelfe, except it bide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in hym, the ſame bryngeth forth muche fruite: For without me can ye doo nothyng. If a man byde not in me, he is caſt forth as a branche, and is withered, and men geather them, and caſt them into the fyre, and they burne. If ye abyde in me, and my wordes abide in you, aſke what ye wyl, and it ſhalbe done for you. Herein is my father glorified, that ye beare muche fruite, and become my diſciples. As the father hath loued me, euen ſo alſo haue I loued you: Continue you in my loue. If ye keepe my commaundementes, ye ſhall bide in my loue, euen as I haue kept my fathers commaundementes, and abyde in his loue. Theſe thynges haue I ſpoken vnto you, that my ioy myght remayne in you, and that your ioy myght be full.

Saint

Saint Philip and Iames.

The Collect.

ALmyghtie God, whom truely to knowe is euerlastyng lyfe: graunt vs perfectly to knowe thy sonne Jesus Christe, to be the way, the trueth, and the lyfe, as thou hast taught Saint Philip & other apostles, through Jesus Christ our lord.

The Epistle.

IAmes the seruaunt of God, and of the Lorde Jesus Christe, sendeth greetyng to the twelue tribes whiche are scattered abrode. My brethren, count it for an exceedyng ioy when ye fall into dyuers temptations: Knowyng this, that the tryng of your fayth gendreth pacience, and let pacience haue her perfect worke, that ye may be perfect and sound, lackyng nothyng. If any of you lacke wysedome, let him aske of hym that geueth it, euen GOD, whiche geueth to al men indifferently, and casteth no man in the teeth, and it shalbe geuen hym: But let hym aske in fayth, and wauer not. For he that doubteth, is lyke a waue of the sea, whiche is tost of the wyndes, and caryed with violence: Neyther let that man thynke that he shall receyue any thyng of the Lorde. A wauerynge mynded man, is vnstable in all his wayes. Let the brother whiche is of lowe degree, reioyce when he is exalted. Agayne, let hym that is ryche, reioyce when he is made lowe: For euen as the flowre of the grasse shall he passe away. For as the sunne ryseth with heate, and the grasse wythereth, and his flowre falleth away, and the beautie of the fashion of it perisheth: Euen so shall the riche man perishe in his wayes. Happy is that man that endureth temptation: For when he is tried, he shal receyue the crowne of lyfe, whiche the Lorde hath promysed to them that loue hym. Iames.1.

The

Saint Philip and Iames.

The Gospell.

Joh.xiiii. AND Jesus sayd vnto his disciples, Let not your hartes be troubled. Ye beleeue in God, beleeue also in me. In my fathers house are many mansions. If it were not so, I would haue tolde you. I goe to prepare a place for you: And if I goe to prepare a place for you, I wyl come agayne and receyue you, euen vnto mee selfe, that where I am, there may ye be also. And whyther I goe, ye knowe, and the way ye knowe. Thomas sayth vnto hym, Lorde, we knowe not whyther thou goest, and howe is it possible for vs to knowe the way? Jesus saith vnto hym, I am the way, the trueth, and the lyfe. No man commeth to the father but by me. If ye had knowen me, ye had knowen my father also: And nowe ye knowe hym, and haue seene hym. Philip sayth vnto hym, Lorde, shewe vs the father, and it suffiseth vs. Jesus sayth vnto him, Haue I been so long time with you, and yet hast thou not knowen me? Philip, he that hath seene me, hath seene my father: And howe sayest thou then, Shewe vs the father? Beleeuest not thou that I am in the father, and the father in me? The woordes that I speake vnto you, I speake not of mee selfe: but the father y dwelleth in me, is he that doth the workes. Beleeue me, that I am in the father, and the father in me: or els beleeue me for the woorkes sake. Verely, verely I say vnto you, He that beleeueth on me, the woorkes that I doo, the same shall he doo also. And greater woorkes then these shall he doo: because I goe vnto my father. And what so euer ye aske in my name, that wyl I doo, that the father may be glorified by the sonne. If ye shal aske any thyng in my name, I wyl doo it.

Saint Barnabe Apostle.

The Collect.

LOrde almyghtie, whiche hast endued thy holy Apostle Barnabas with singuler gyftes of thy holye ghoste, let vs not be destitute of thy manyfolde gyftes, nor yet of grace to vse them alway to thy honour

honour and glory, through Jeſus Chriſte our Lorde.

The Epiſtle.

THe tidynges of theſe thynges came vnto the eares of the congregation whiche was in Hieruſalem: and they ſent foorth Barnabas, that he ſhoulde goe vnto Antioche. Whiche when he came, and had ſeene the grace of God, was glad, and exhorted them all, that with purpoſe of hart, they woulde continually cleaue vnto the Lorde. For he was a good man, and full of the holy ghoſt, and of fayth, and muche people was added vnto the Lorde. Then departed Barnabas to Tharſus to ſeeke Saul. And when he had founde hym, he brought hym vnto Antioche. And it chaunced that a whole yeere they had their conuerſation with the congregation there, and taught muche people, inſomuche that the diſciples of Antioche were the firſt that were called chriſten. In thoſe dayes came prophetes from the citie of Hieruſalem vnto Antioche. And there ſtoode vp one of them named Agabus, and ſignified by the ſpirite, that there ſhoulde be great dearth throughout all the worlde, whiche came to paſſe in the Emperour Claudius dayes. Then the diſciples, euery man accordyng to his habilitie, purpoſed to ſende ſuccour vnto the brethren whiche dwelt in Jurie: whiche thyng they alſo dyd, and ſent it to the Elders by the handes of Barnabas and Saul. Actes.xi

The Goſpel.

THis is my cõmaundement, that ye loue togeather as I haue loued you. Greater loue hath no man then this, that a man beſtowe his lyfe for his freendes. Ye are my freendes, yf ye doo what ſoeuer I commaunde you. Henceforth call I not you ſeruauntes, for the ſeruaunt knoweth not what his Lorde dooth: but you haue I called freendes, for all thynges that I haue heard of my father, haue I opened to you. Ye haue not choſen me, but I haue choſen you, Iohn.x

and ordeyned you to goe and bryng forth fruite, and that your fruite ſhoulde remayne, that whatſoeuer ye aſke of the father in my name, he may geue it you.

Saint Iohn Baptiſt.

The Collect.

ALmyghtie GOD, by whoſe prouidence thy ſeruaunt Iohn Baptiſt was wonderfully borne, & ſent to prepare the way of thy ſonne our Sauiour, by preachyng of penaunce: make vs ſo to folowe his doctrine & holy lyfe, that we may truely repent, accordyng to his preachyng, and after his example conſtantly ſpeake the trueth, boldly rebuke vice, and patiently ſuffer for the trueth ſake, through Jeſus Chriſt. &c.

The Epiſtle.

xl. BE of good cheare my people, O ye prophetes, comfort my people, ſayth your God, comfort Hieruſalem at the hart, and tell her that her trauayle is at an ende, that her offence is pardoned, that ſhe hath receyued of the Lordes hande ſufficient correction for all her ſynnes. A voyce cryed in Wyldernelle: Prepare the way of the Lord in the wilderneſſe, make ſtraight the pathe for our God in the deſart. Let all valleyes be exalted, and euerye mountayne and hyll be layde lowe. What ſo is crooked, let it be made ſtrayght, and let the rough be made playne feelds. For the glory of the Lorde ſhall appeare, and all fleſhe ſhal at once ſee it. For why? the mouth of the Lorde hath ſpoken it. The ſame voyce ſpake: Nowe crye. And the Prophete anſweared, what ſhall I crye? That al fleſhe is graſſe, and that all the goodlyneſſe thereof, is as the flowre of the feelde. The graſſe is wythered, the flowre falleth away. Euen ſo is the people as graſſe, when the breath of the Lord bloweth vppon them. Neuertheleſſe, whether the graſſe wyther, or that the flowre fade away, yet the word of our God endureth for euer. Goe vp vnto the high hyll (O Sion) thou that bringeſt good tidinges, lyft vp thy voyce with power. O thou preacher Hieruſalem, lyft it vp

without

without feare, and say vnto the cities of Juda, beholde your God, beholde, the Lorde GOD shall come with power, and beare rule with his arme. Behold, he bryngeth his treasure with hym, and his woorkes goe before him. He shal feede his flocke lyke an heardman, he shall geather the lambes togeather with his arme, and carry them in his bosome, and shall kindly entreate those that beare young.

The Gospell.



Lizabethes tyme came that she should be deliuered, and she brought foorth a sonne. And her neyghbours and her cosins heard howe the Lorde had shewed great mercy vppon her, and reioyced with her. And it fortuned, that in the eyght day they came to circumcise the chyld, and called his name Zacharie, after the name of his father. And his mother answeared and sayde, Not so, but his name shalbe called Iohn. And they sayde vnto her, There is none of thy kynred that is named with this name. And they made signes to his father, howe he would haue hym called. And he asked for Wryting tables, and wrote, saying, His name is Iohn. And they marueyled all. And his mouth was opened immediatly, and his tongue also, and he spake & praysed God. And feare came on all them that dwelt nigh vnto hym. And all these sayinges was noysed abrode throughout all the high countrey of Jurie, & they that heard them, layde them vp in theyr hartes, saying, What maner of chylde shall this be? And the hande of the Lorde was with hym. And his father Zacharias was fylled with the holy ghost, and prophesied, saying, Praysed be the Lord God of Israel, for he hath visited and redeemed his people. And hath raysed vp an horne of saluation vnto vs, in the house of his seruaunt Dauid. Euen as he promised by the mouth of his holy prophetes, whiche were since the worlde beganne. That we shoulde be saued from our enmies, and from the hande of all that hate vs. That he woulde deale mercifully with our fathers, and remember his holy couenaunt. Luke.i.

And

Saint Peters day.

And he woulde perfourme the othe whiche he ſware to our father Abraham for to geue vs. That we, beyng deliuered out of the handes of our enimies, myght ſerue hym without feare all the dayes of our lyfe, in ſuche holyneſſe and ryghteouſneſſe, as are acceptable for hym. And thou chylde ſhalt be called the prophete of the higheſt: for thou ſhalt go before the face of the Lorde to prepare his wayes. To geue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes. Through the tender mercy of our GOD, whereby the day ſpryng from an high hath viſited vs. To geue lyght to them that ſate in darkneſſe, and in the ſhadowe of death, and to guide our feete into the way of peace. And the chylde grewe, and waxed ſtrong in ſpirite, & was in wyldernes, tyl the day came when he ſhould ſhewe hym ſelfe vnto the Iſraelites.

Saint Peters day.

The Collect.

ALmyghtie God, which by thy ſonne Jeſus Chriſte haſt geuen to thy Apoſtle S. Peter many excellent gyftes, & commaundeſt hym earneſtly to feede thy flocke: make we beſeeche thee all biſhops and paſtours diligently to preache thy holy woorde, and the people obediently to folowe the ſame, that they may receyue the crowne of euerlaſtyng glory, through Jeſu Chriſt our Lord.

The Epiſtle.

Actes.xii.

AT the ſame tyme, Herode the kyng ſtretched forth his handes to vexe certayne of the congregation. And he kylled James the brother of John with the ſwoorde. And becauſe he ſawe it pleaſed the Jewes, he proceeded further, and tooke Peter alſo. Then were the dayes of ſweete bread. And when he had caught hym, he put hym in pryſon alſo, and diliuered hym to foure quaternions of ſouldiers to be kept, intendyng after Eaſter to bryng hym forth to the people. And Peter was kept in priſon, but prayer was made without ceaſſing of the congregation vnto GOD for hym. And when Herode would haue brought hym out vnto the people, the ſame night

ſlept

slept Peter betweene two souldiers, bounde with two chaynes, and the keepers before the doore kept the prison. And beholde, the angel of the Lorde was there present, and a lyght shined in the habitation, and he smote Peter on the syde, and stirred hym vp, saying, Aryse vp quickly. And his chaines fell from his handes. And the angell sayde vnto hym, Gyrde thee selfe, and bynde on thy sandales. And he so dyd. And he sayth vnto hym, Cast thy garment about thee, and followe me. And he came out, and followed hym, and wyste not that it was trueth whiche was doone by the angell: but thought he had seene a vision. When they were past the fyrst & second watche, they came vnto the iron gate that leadeth vnto the citie, which opened to them by the owne accorde, and they went out, and passed through the streete: and foorthwith the angel departed from hym. And when Peter was come to hym selfe, he sayde, Nowe I knowe of a suretie that the Lorde hath sent his angell, and hath deliuered me out of the hande of Herode, and from al the wayting of the people of the Jewes.

The Gospel.

When Jesus came into the coastes of the citie, whiche is called Cesarea Philippi, he asked his disciples, saying, whom doo men say that I the sonne of man am? They sayde, Some say that thou art John Baptist, some Elias, some Jeremias, or one of the prophetes. He sayth vnto them, But whom say ye that I am? Simon Peter answeared & sayde, Thou art Christ, the sonne of the liuing God. And Jesus answeared and sayde vnto hym, Happie art thou Simon the sonne of Jonas: for flesche and blood hath not opened that vnto thee, but my father whiche is in heauen. And I say vnto thee, that thou art Peter, and vppon this rocke wyl I buylde my congregation, and the gates of hell shall not preuayle agaynst it. And I wyll geue vnto thee the keyes of the kyngdome of heauen: and whatsoeuer thou bindest in earth, shalbe bounde in heauen, and whatsoeuer thou loosest in earth, shalbe loosed in heauen. Math. xvi

Saint Iames the apostle.

The Collect.

GRaunt, O mercifull God, that as thy holy Apostle Saint James, leauing his father & all that he had, without delay was obedient vnto the callyng of thy sonne Iesus Christe, and folowed hym: So we, forsakyng all worldly and carnal affections, may be euermore redy to folowe thy commaundementes, through Iesus Christe our Lorde.

The Epistle.

Actes.xi. IN those dayes came Prophetes from the citie of Hierusalem vnto Antioche, and there stoode vp one of them named Agabus, and signified by the spirite, that there shoulde be great dearth throwout all the worlde, whiche came to passe in the Emperour Claudius dayes. Then the disciples, euerye man according to his habilitie, purposed to sende succour vnto the brethren which dwelt in Iurie: which thyng they also did, and sent it to the Elders by the handes of Barnabas and Saul. At the same tyme Herode the kyng stretched forth his handes to vexe certayne of the congregation. And he killed James the brother of John with the sword. And because he sawe it pleased the Iewes, he proceeded further, and tooke Peter also.

The Gospell.

Math. xx THen came to hym the mother of Zebedees children, with her sonnes, worshyppyng hym, and desyring a certaine thyng of hym. And he sayde vnto her, what wylt thou? She sayd vnto him, Graunt that these my two sonnes may syt, the one on thy ryght hande, and the other on thy left, in thy kyngdome. But Iesus answeared and sayde, Ye wote not what ye aske. Are ye able to drynke of the cup that I shal drynke of, & to be baptised with the baptisme that I am baptised with? They sayde vnto him, We are. He said vnto them,

Ye

Saint Bartholomevve Apostle.

Ye shall drynke in deede of my cup, and be baptised with the baptisme that I am baptised with: But to syt on my ryght hand and on my leaft, is not mine to geue, but it shal chaunce vnto them that it is prepared for of my father. And when the ten heard this, they disdayned at the two brethren. But Jesus called them vnto hini, and sayd, Ye knowe that the prynces of the nations haue dominion ouer them, and they that are great men, exercise auctoritie vpon them. It shal not be so among you. But whosoeuer wyll be great among you, let hym be your minister, and who so euer wyll be cheefe among you, let him be your seruant: Euen as the sonne of man came not to be ministred vnto, but no minister, and to geue his lyfe a redemption for many.

Saint Bartholomevve apostle.

The Collect.

Almyghtie and euerlastyng God, whiche hast geuen grace to thyne Apostle Bartholomewe truely to beleeue and to preache thy Worde: Graunt we beseeche thee vnto thy Church, both to loue that he beleeued, and to preache that he taught, through Christe our Lorde. A.v.

The Epistle.

By the handes of the Apostles were many signes and woonders shewed among the people. And they were altogether with one accorde in Solomons porche. And of other durst no man ioyne hym selfe to them. Neuertheless the people magnified them. The number of them that beleeued in the Lord, both of men and women, grewe more and more, in so muche that they brought the sicke into the streetes, and layde them on beddes and couches, that at the least way the shadowe of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bryngyng sicke folkes, and them which were vexed with vncleane spirites, and they were healed euery one. Actes. v.

The

Saint Bartholomevve Apoſtle.

The Goſpell.

c.xxii. AND there was a ſtryfe among them, Which of them ſhould ſeeme to be the greateſt. And he ſayde vnto them, The kynges of nations raigne ouer them, and they that haue auctoritie vppon them, are called gratious lordes: But ye ſhall not ſo be. But he that is greateſt among you, ſhalbe as the younger, and he that is cheefe, ſhalbe as he that doth miniſter. For Whether is greater he that ſytteth at meate, or he that serueth? Is not he that ſytteth at meate? But I am among you as he that miniſtreth. Ye are they Whiche haue bydden With me in my temptations: And I appoynt vnto you a kyngdome, as my father hath appoynted vnto me, that ye may eate and drynke at my table in my kingdome, and ſit on ſeates iudging the tWelue tribes of Iſrael.

Saint Matthevve Apoſtle.

The Collect.

ALmyghtie God, Which by thy bleſſed ſonne dyddeſt call Matthevve from the receyte of cuſtome, to be an Apoſtle & Euangeliſt: Graunt vs grace to forſake all couetous deſyres & inordinate loue of ryches, and to folovve thy ſayde ſonne Ieſus Chriſt, Who lyueth and raigneth. &c.

The Epiſtle.

2. Cor. iiij. SEyng that We haue ſuche an office, euen as GOD hath had mercy on vs, We go not out of kinde, but haue caſt from vs the clokes of vnhoneſtie, and Walke not in craftineſſe, neyther handle We the Woorde of God deceytefully: but open the trueth, and report our ſelues to euery mans conſcience in the ſyght of God. If our Goſpel be yet hyd, it is hyd among them that are loſt, in Whom the god of this Worlde hath blynded the mindes of them Whiche beleeue not, leſt the lyght of the Goſpel of the glory of Chriſte (Which is the image of God) ſhould

ſhine

Saint Matthevve apostle.

God) shoulde shine vnto them. For We preach not our selues, but Christe Jesus to be the Lorde, and our selues your seruauntes for Jesus sake. For it is GOD that commaundeth the lyght to shine out of darknesse, Which hath shyned in our hartes, for to geue the lyght of the knowledge of the glory of God in the face of Jesus Christe.

The Gospel.

AND as Jesus passed forth from thence, he sawe a man (named Matthewe) sittyng at the receite of custome, and he sayde vnto hym, Followe me. And he arose, and followed hym. And it came to passe, as Jesus sate at meate in his house, beholde, many Publicanes also and synners that came, sate downe with Jesus & his disciples. And when the Pharisees sawe it, they sayde vnto his Disciples, Why eateth your maister with Publicanes and sinners? But when Jesus hearde that, he sayde vnto them, They that be strong neede not the phisition, but they that are sicke. Goe ye rather and learne what that meaneth: I wyl haue mercy, and not sacrifice. For I am not come to cal the ryghteous, but sinners to repentaunce. Math. ix.

Saint Michael and al angels.

The Collect.

EVerlastyng God, Whiche hast ordeyned and constituted the seruices of all angels and menne in a wonderful order, mercifully graunt, that they which alway do thee seruice in heauen, may by thy appoyntment succour and defende vs in earth, through Jesus Christe our Lorde.

The Epistle.

THere was a great battayle in heauen, Michael and his angels fought with the Dragon, and the Dragon fought with his angelles, and preuayled not, neyther was their place founde any more in heauen. And the great Dragon, Apoc. xii.

that

that olde ſerpent, called the deuyll and Satanas, Was caſt out, Whiche deceyueth all the Worlde. And he Was caſt into the earth, and his angels Were caſt out alſo With him. And I hearde a loude voyce, ſaying, In heauen is nowe made ſaluation, and ſtrength, and the kyngdome of our God, and the power of his Chriſte. For the accuſer of our brethren is caſt downe, Whiche accuſed them before God day and nyght. And they ouercame hym by the blood of the lambe, and by the Woorde of their teſtimonie, and they loued not theyr lyues vnto the death. Therefore reioyce heauens, and ye that dwel in them. Wo vnto the inhabiters of the earth, and of the ſea: for the deuyll is come downe vnto you, Whiche hath great wrath, becauſe he knoweth that he hath but a ſhort tyme.

The Goſpel.

Matt. 18.



AT the ſame tyme cãme the Diſciples vnto Jeſus, ſaying, Who is the greateſt in the kyngdome of heauen? Jeſus called a chylde vnto hym, and ſet hym in the myddes of them, and ſayde, Verily I ſay vnto you, Except ye turne and become as chyldren, ye ſhall not enter into the kyngdome of heauen. Who ſo euer therefore humbleth hym ſelfe as this chylde, that ſame is the greateſt in the kyngdome of heauen. And Who ſo euer receyueth ſuche a chylde in my name, receyueth me. But Who ſo dooth offende one of theſe litle ones Whiche beleeue in me, it were better for hym that a myllſtone were hanged about his necke, and that he were drowned in the deapth of the ſea. Wo vnto the Worlde becauſe of offences. Neceſſarie it is that offences come: but Wo vnto the man by Whom the offence commeth. Wherefore yf thy hande or thy foote hynder thee, cut him of, and caſt it from thee: It is better for thee to enter into lyfe halt or maymed, rather then thou ſhouldeſt (hauing two handes or two feete) be caſt into euerlaſting fyre. And yf thyne eye offende thee, plucke it out, and caſt it from thee: It is better for thee to enter into lyfe With one eye, rather then (hauyng two eyes)

to

to be cast into hel fyre. Take heede that ye despise not one of these litle ones: For I say vnto you, that in heauen their angelles doo alwayes beholde the face of my father, whiche is in heauen.

Saint Luke Euangelist.

The Collect.

ALmightie God, which calledst Luke the Physition, whose praise is in the Gospel, to be a Physition of the soule: it may please thee by the wholsome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Jesus Christ our Lorde.

The Epistle.

WAtch thou in all thynges, suffer afflictions, doo the woorke throughly of an Euangelist, fulfyll thyne office vnto the vttermoste, be sober: For I am nowe redy to be offered, and the tyme of my departyng is at hande. I haue fought a good fyght, I haue fulfylled my course, I haue kept the fayth. From henceforth there is layde vp for me a crowne of ryghteousnesse, which the Lorde (that is a ryghteous iudge) shall geue me at that day, not to me onely, but to all them that loue his commyng. Doo thy diligence that thou mayest come shortly vnto me: For Demas hath forsaken me, and loueth this present worlde, and is departed vnto Thessalonica. Cressens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke and bryng hym with thee, for he is profitable vnto me for the ministration: and Tychicus haue I sent to Ephesus. The cloke that I left at Troada with Carpus, when thou commest bryng with thee, and the bookes, but specially the parchmente. Alexander the coppersmyth dyd me muche euyll, the Lorde rewarde him accordyng to his deedes: of whom be thou ware also, for he hath greatly withstande our wordes. 2. Tim. 4.

The

Saint Luke Euangelist.

The Gospell.

Luke.x. THe Lord appointed other seuentie (and two) also, and sent them two and two before hym into euery citie and place, whyther he hym selfe woulde come. Therfore he sayd vnto them, The haruest is great, but the labourers are fewe. Pray ye therefore the Lord of the haruest, to sende foorth labourers into his haruest. Goe your wayes, beholde, I sende you foorth as Lambes among woolues. Beare no wallet, neyther scrippe, nor shoes, and salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And yf the sonne of peace be there, your peace shal rest vpon hym, yf not, it shall returne to you agayne. And in the same house tary stylle, eatyng and drynking suche as they geue: for the labourer is worthy of his rewarde.

Simon and Iude apostles.

The Collect.

ALmyghtie God, which hast buylded thy congregation vpon the fundation of the apostles & prophets, Jesus Christ him selfe being the head corner stone: graunt vs so to be ioyned togeather in vnitie of spirite by their doctrine, that we may be made an holy temple acceptable to thee, through Jesus Christ our Lorde.

The Epistle.

Iude.i. IUdas the seruaunt of Jesus Christ, the brother of James, to them whiche are called and sanctified in GOD the father, and preserued in Jesu Christe: Mercie vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to wryte vnto you, to exhort you that ye shoulde continually labour in the fayth, whiche was once geuen vnto the Saintes. For there are certayne vngodly men, craftily crept

crept in, of which it was wrytten afore time vnto suche iudgement: They turne the grace of our God vnto wantonnesse, and denye God (which is the only Lord) and our Lord Iesu Christe. My mynde is therefore to put you in remembraunce, for alnuche as ye once knowe this, howe that the Lorde (after that he had deliuered the people out of Egypt) destroyed them which after beleeued not. The angels also which kept not their first state, but left theyr owne habitation, he hath reserued in euerlasting chaynes vnder darknes, vnto the iudgement of the great day. Euen as Sodom & Gomorre, and the cities about them, whiche in lyke maner defyled them selues with fornication, and folowed strange flesshe, are set foorth for an example, and suffer the payne of eternall fyre. Lykewyse these being deceyued by dreames, defile the flesshe, despise rulers, and speake euyl of them that are in auctoritie.

The Gospel.

THis commaunde I you, that ye loue togeather. If the worlde hate you, ye knowe it hated me before it hated you. If ye were of the worlde, the worlde woulde loue his owne: howbeit, because ye are not of the worlde, but I haue chosen you out of the world, therfore the worlde hateth you. Remember the woorde that I say vnto you, The seruaunt is not greater then the Lorde. If they haue persecuted me, they wyll also persecute you. If they haue kept my saying, they wyll keepe yours also. But all these thynges wyll they doo vnto you for my names sake, because they haue not knowen hym that sent me. If I had not come and spoken vnto them, they shoulde haue had no sinne: but nowe haue they nothyng to cloke theyr sinne withall. He that hateth me, hateth my father also. If I had not doone among them the workes whiche none other man did, they shoulde haue had no sinne: but nowe haue they both seene and hated, not onely me, but also my father. But this happened, that the saying myght be fulfylled that is written in their lawe, They hated me without a cause. But when the comforter is Iohn.xv.

come, whom I wyll sende vnto you from the father, euen the spirite of trueth (which proceedeth of the father) he shal testifie of me. And ye shall beare witnes also, because ye haue been with me from the beginning.

All Saintes.

The Collect.

ALmyghtie God, whiche hast knit togeather thy elect in one Communion and felowshyppe in the mystical body of thy sonne Christe our Lord: graunt vs grace so to folowe thy holy saintes in all vertuous and godly lyuyng, that we may come to those inspeakable ioyes, which thou hast prepared for them that vnfaignedly loue thee, through Jesus Christe our Lorde.

The Epistle.

poc.vii. BEholde, I John sawe an other angell assende from the rising of the sunne, whiche had the seale of the liuing GOD, and he cryed with a loude voyce to the foure angels (to whom power was geuen to hurt the earth, and the sea) saying, Hurt not the earth, neyther the sea, neyther the trees, tyll we haue sealed the seruauntes of GOD in their foreheades. And I hearde the number of them whiche were sealed, & there were sealed an hundred and fourtie and foure thousande, of al the tribes of the chyldren of Israel.

Of the tribe of Juda, were sealed twelue thousande.
Of the tribe of Ruben, were sealed twelue thousande.
Of the tribe of Gad, were sealed twelue thousande.
Of the tribe of Aser, were sealed twelue thousande.
Of the tribe of Nepthalim, were sealed twelue thousande.
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Of

Of the tribe of Joseph, were sealed twelue thousande.
Of the tribe of Beniamin, were sealed twelue thousande.

After this I beheelde, and loe, a great multitude (whiche no man can number) of all nations, and people, and tongues, stoode before the seate, and before the lambe, clothed with long whyte garmentes, and Paulmes in their handes, and cryed with a loude voyce, saying, Saluation be ascribed to hym that sitteth vppon the seate of our GOD, and vnto the lambe. And all the angels stoode in the compasse of the seate, and of the elders, and the foure beastes, & fell before the seate on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wysedome, and thanke, and honour, and power, and myght, be vnto our God for euermore, Amen.

The Gospel.

IEsus seeyng the people, went vp into a mountaine, and when he was set, his disciples came to hym, & after that he had opened his mouth, he taught them, saying, Blessed are the poore in spirite, for theyrs is the kyngdome of heauen. Blessed are they that mourne, for they shall receyue comfort. Blessed are the meeke, for they shall receiue the inheritaunce of the earth. Blessed are they whiche hunger and thyrst after ryghteousnesse, for they shalbe satisfied. Blessed are the mercyfull, for they shal obteyne mercye. Blessed are the pure in hart, for they shall see GOD. Blessed are the peace makers, for they shall be called the childr en of GOD. Blessed are they whiche suffer persecution for ryghteousnesse sake, for theyrs is the kyngdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsely say all manner of euyl sayinges agaynst you for my sake, reioyce and be glad, for great is your rewarde in heauen: For so persecuted they the Prophetes which were before you. Math.v.

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(*)

The order for the administration of the Lordes supper, or holy Communion.

SO many as intende to be partakers of the holy communion, shal signifie their names to the Curate ouer night, or els in the morning, before the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euil lyuer, so that the congregation by hym is offended, or haue done any wrong to his neyghboures, by worde or deede: The Curate hauing knowledge thereof, shal cal hym, and aduertise hym in any wyse not to presume to the Lordes table, vntyl he haue openly declared hym selfe to haue truely repented and amended his former noughtie lyfe, that the congregation may therby be satisfied, whiche afore were offended: and that he haue recompenced the parties whom he hath done wrong vnto, or at the least declare hym selfe to be in full purpose so to doo, as soone as he conueniently may.

The same order shal the Curate vse with those betwixt whom he perceiueth malice and hatred to raigne, not sufferyng them to be partakers of the Lordes table, vntyl he knowe them to be reconciled. And if one of the parties so at variance, be content to forgeue from the bottome of his harte all that the other hath trespassed against him, and to make amendes for that he him selfe hath offended, and the other partie wil not be perswaded to a godly vnitie, but remayne styl in his frowardnesse and malice: The minister in that case ought to admit the penitent person to the holy communion, and not hym that is obstinate.

The table hauyng at the communion tyme a fayre whyte linnen cloth vpon it, shal stande in the body of the churche, or in the chauncel, where Mornyng prayer and Euenyng prayer be appoynted to be sayd. And the Priest standyng at the north syde of the table, shal say the Lordes prayer, with this Collect folowyng.

ALmyghtie GOD, vnto whom al hartes be open, all desyres knowen, and from whom no secretes are hyd: clense the thoughtes of our hartes by the inspiration of thy holye spirite, that We may perfectly loue thee, and worthyly magnifie thy holy name, through Christe our Lorde, Amen.

Then shal the priest rehearse distinctly al the ten Cõmaundements, and the people kneelyng, shal after euery commaundement, aske Gods mercy for theyr transgression of the same, after this sort.

Minister

The Communion.

Minister.

1 God spake these woordes, and sayde, I am the Lorde thy God: Thou shalt haue none other goddes but me.

People.

Lord haue mercy vpon vs, and incline our hartes to keepe this lawe.

Minister.

2 Thou shalt not make to thy selfe any grauen image, nor the lykenesse of any thyng that is in heauen aboue, or in the earth beneathe, or in the water vnder the earth, thou shalt not bowe downe to them, nor worship them: For I the Lord thy God am a gelous God, and visite the sinne of the fathers vppon the chyldren, vnto the thyrde and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my commaundementes.

People.

Lord haue mercy vpon vs, and encline our hartes to keepe this lawe.

Minister.

3 Thou shalt not take the name of the Lorde thy GOD in vayne: For the Lord wyll not hold hym gyltlesse that taketh his name in vayne.

People.

Lord haue mercie vpon vs, and encline our hartes. &c.

Minister.

4 Remember that thou keepe holy the Sabboth day: Syxe dayes shalt thou labour and doo all that thou hast to doo, but the seuenth day is the Sabboth of the Lorde thy God. In it thou shalt doo no maner of worke, thou, and thy sonne, and thy daughter, thy man seruaunt, and thy mayde seruant, thy cattel, and the stranger that is within thy gates. For in syxe dayes the Lorde made heauen and earth, the sea and all that in them is, and rested the seuenth day: wherefore the Lorde blessed the seuenth day and halowed it.

People.

Lorde haue mercy vpon vs, and incline our hartes. &c.

Minister.

5 Honour thy father and thy mother, that thy dayes may be long in the lande whiche the Lorde thy God geueth thee.

People.

Lorde haue mercy vpon vs, and enclyne our hartes. &c.

Minister.

6 Thou shalt do no murder.

People.

Lord haue mercie vpon vs, and encline our hartes. &c.

Minister.

7 Thou shalt not commit adulterie.

People.

Lord haue mercy vpon vs, and encline our hartes. &c.

Minister.

8 Thou shalt not steale.

People.

Lorde haue mercy vpon vs, and encline our hartes. &c.

Minister.

9 Thou shalt not beare false witnes against thy neighbour.

People.

Lord haue mercy vpon vs, and encline our hartes. &c.

Minister.

10 Thou shalt not couet thy neyghbours house. Thou shalt not couet thy neyghbours wyfe, nor his seruaunt, nor his mayde, nor his Oxe, nor his Asse, nor any thyng that is his.

People.

Lorde haue mercie vpon vs, and wryte all these thy lawes in our hartes, we beseeche thee.

Then shal folowe the Collect of the day, with one of these two Collectes folowing for the Queene, the priest standyng vp, and saying.

¶ Let vs pray.

ALmyghtie GOD, whose kyngdome is euerlasting, and power infinite, haue mercie vppon the whole congregation, and so rule the hart of thy chosen seruaunt Elizabeth our Queene and gouernour, that (she knowyng whose minister she is) may aboue all thynges seeke thy honour and glorye, and that We her subiectes (duely consyderyng whose auctoritie she hath) may faythfully serue, honour, & humbly obey her, in thee, and for thee, accordyng to thy blessed worde and ordinaunce, through Jesus Christe our Lorde, who with thee and the holy ghost, liueth and raigneth euer one God, worlde without ende. Amen.

Almyghtie

The Communion.

ALmightie & euerlastyng God, We be taught by thy holy Woorde, that the hartes of kings are in thy rule and gouernaunce, and that thou doest dispose and turne them as it seemeth best to thy godly Wysedome: We humbly beseeche thee, so to dispose and gouerne the hart of Elizabeth thy seruaunte, our Queene and gouernour, that in al her thoughtes, Woords, and Woorkes, she may euer seeke thy honour and glory, and studie to preserue thy people committed to her charge, in Wealth, peace, and godlynesse: Graunt this, O mercifull father, for thy deare sonnes sake, Jesus Christe our Lorde. Amen.

Immediatly after the Collectes, the priest shall reade the Epistle, beginning thus.

¶ The Epistle written in the Chapter of

And the Epistle ended, he shal say the Gospel, beginning thus.

The Gospel written in the Chapter of

And the Epistle and Gospel being ended, shalbe sayde the Creede.

I Beleeue in one God the father almighty maker of heauen & earth, and of al thinges visible and inuisible: and in one Lord Jesu Christ, the onely begotten sonne of God, begotten of his father before all worldes, God of God, light of light, very God of very God, begotten, not made, being of one substaunce With the father, by Whom al thynges Were made: Who for vs men, & for our saluation came downe from heauen, and Was incarnate by the holy ghost of the virgin Marie, & Was made man, & Was crucified also for vs vnder Poncius Pilate. He suffered, and Was buried, and the third day he rose againe according to the scriptures, and assended into heauen, and sitteth at the ryght hande of the father. And he shall come agayne With glorye to iudge both the quicke and the dead: Whose kingdome shal haue none ende. And I beleeue in the holy ghost, the Lorde and geuer of lyfe, Who proceedeth from the father and the sonne, Who With the father and the sonne togeather is Woorshipped and glorifyed, Who spake by the Prophetes,

Prophetes. And I beleeue one Catholique and Apostolique Churche. I acknowlege one baptisme, for the remission of sinnes. And I looke for the resurrection of the dead, and the lyfe of the worlde to come Amen.

After the Creede, yf there be no Sermon, shal folowe one of the Homilies alredie set foorth, or hereafter to be set foorth by common auctthoritie.

After suche Sermon, Homilie, or Exhortation, the Curate shal declare vnto the people whether there be any holy dayes or fastyng dayes the weeke folowing: and earnestly exhort them to remember the poore, saying one or moe of these sentences folowing, as he thinketh most conuenient by his discretion.

Math. v. Let your lyght so shine before men, that they may see your good woorkes, and glorifie your father whiche is in heauen.

Math. vi. Lay not vp for your selues treasure vpon the earth, where the rust and moth dooth corrupt, and where theeues breake through and steale: But lay vp for your selues treasures in heauen, where neyther rust nor moth doeth corrupt, & where theeues doo not breake through and steale.

Math. vii. What so euer ye woulde that men shoulde do vnto you, euē so doo vnto them, for this is the lawe and the prophetes.

Math. vii. Not euery one that sayth vnto me, Lorde, Lorde, shall enter into the kyngdome of heauen: but he that doth the Wyll of my father whiche is in heauen.

Luk. xix. Zache stoode foorth, and sayde vnto the Lorde, Beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue doone any wrong to any man, I restore foure folde.

1. Cor. ix. Who goeth a warfare at any tyme of his owne cost? Who planteth a Vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the mylke of the flocke?

1. Cor. ix. If we haue sowen vnto you spirituall thinges, is it a great matter yf we shal reape your worldly thynges?

1. Cor. ix. Doo ye not knowe, that they whiche minister about holy thynges, lyue of the sacrifice? They whiche wayte of the aulter, are partakers with the aulter. Euen so hath the Lorde also ordeyned, that they whiche preache the Gospell, shoulde lyue of the Gospell.

He whiche soweth litle, shal reape litle: and he that soweth plenteously, shal reape plenteously. Let euery man do accordyng as he is disposed in his hart, not grudging, or of necessitie, for God loueth a cheareful geuer. ii.Cor.ix.

Let hym that is taught in the Worde, minister vnto hym that teacheth in al good thinges. Be not deceiued, God is not mocked: for Whatsoeuer a man soweth, that shal he reape. Galat.vi.

While we haue tyme, let vs doo good vnto al men, and specially vnto them Which are of the houshold of fayth. Galat.vi.

Godlinesse is great riches, yf a man be contented with that he hath: For We brought nothing into the Worlde, neyther may We cary any thing out. i.Tim.vi.

Charge them Whiche are ryche in this Worlde, that they be redy to geue, and glad to distribute, laying vp in store for them selues a good fundation agaynst the tyme to come, that they may atteyne eternal lyfe. i.Tim.vi.

God is not vnryghteous, that he Wyl forget your Woorkes and labour that proceedeth of loue, Whiche loue ye haue shewed for his names sake, Whiche haue ministred vnto saintes, and yet do minister. Heb.vi.

To do good, and to distribute, forget not: for With such sacrifices God is pleased. Heb.xiii.

Who so hath this Worlds good, and seeth his brother haue neede, and shutteth vp his compassion from hym, how dWelleth the loue of God in hym? i.Iohn.iii.

Geue almes of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lorde shal not be turned away from thee. Tob.iiii.

Be mercifull after thy power. If thou haue muche, geue plenteously. If thou hast litle, do thy diligence gladly to geue of that litle: for so geatherest thou thee selfe a good rewarde in the day of necessitie. Tob.iiii.

He that hath pitie vpon the poore, lendeth vnto the Lorde: and looke What he layeth out, it shalbe paide him againe. Prou.xi.

Blessed be the man that prouideth for the sicke and needie, the Lorde shal delyuer hym in the tyme of trouble. Psal.lxi.

Then shal the Churchwardens, or some other by them appoynted, geather the deuotion of the people, and put the same into the

poore

poore mens boxe, and vppon the offering day appoynted, euery man and woman ſhal paye vnto the Curate the due and accuſtomed offeringes. After whiche done, the prieſt ſhal ſay.

¶ Let vs pray for the Whole eſtate of Chriſtes Churche militaunt here in earth.

there be one almes uen vnto e poore, en shal e words acceptyng r almes be t out vn- yde.



ALmightie and euerliuing God, Whiche by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, and to geue thankes for all men, We humbly beſeeche thee moſt mercifully (to accept our almes,) to receyue theſe our prayers, Whiche We offer vnto thy diuine maieſtie, beſeechyng thee to inſpire continually the vniuerſal Churche With the ſpirite of trueth, vnitie, and concorde, and graunt that al they that doo confeſſe thy holy name, may agree in the trueth of thy holy Woorde, and liue in vnitie and godly loue. We beleeche thee alſo to ſaue and defende all Chriſtian kynges, princes, and gouernours, and ſpecially thy ſeruant Elizabeth our Queene, that vnder her We may be godly and quietly gouerned: and graunt vnto her Whole counſayle, and to all that be put in aucthoritie vnder her, that they may truely and indifferently miniſter iuſtice, to the puniſhment of Wickedneſſe and vice, and to the mayntenaunce of Gods true religion and vertue. Geue grace, (O heauenly father) to all Biſhops, Paſtours, and Curates, that they may both by their lyfe and doctrine ſet forth thy true and lyuely Woorde, and ryghtly and duely adminiſter thy holy Sacramentes: and to all thy people geue thy heauenly grace, and ſpecially to this congregation here preſent, that With meeke hart and due reuerence We may heare and receyue thy holy Woorde, truely ſeruyng thee in holyneſſe and ryghteouſneſſe al the dayes of their lyfe. And We moſt humbly beſeeche thee of thy goodneſſe (O Lorde) to comfort and ſuccour all them Which in this tranſitorie lyfe be in trouble, ſorowe, neede, ſickneſſe, or any other aduerſitie. Graunt this, O father, for Jeſus Chriſtes ſake, our onely mediatour and aduocate, Amen.

Then

The Communion.

¶ Then shal folowe this exhortation, at certayne times when the Curate shall see the people necligent to come to the holy Communion.

WE be come togeather at this time (dearly beloued brethren) to feede at the lordes supper, vnto the which in Gods behalfe I byd you all that be here present, and beseeche you for the Lorde Jesus Christes sake, that ye wyll not refuse to come thereto, beyng so louingly called and bidden of God hym self. Ye know howe greeuous and vnkinde a thing it is, when a man hath prepared a riche feast, decked his table with all kynde of prouision, so that there lacketh nothyng but the gheستes to sytte downe: and yet they which be called, without any cause most vnthankfully refuse to come. Whiche of you in suche a case woulde not be mooued? Who woulde not thynke a great iniurie and wrong doone vnto hym? Wherefore most dearely beloued in Christe, take ye good heede, lest ye, withdrawyng your selues from this holy supper, prouoke Gods indignation agaynst you. It is an easie matter for a man to say, I wyll not communicate, because I am otherwyse letted with worldly businesse, but suche excuses be not so easyly excepted and alowed before GOD. If any man say, I am a greeuous sinner, and therefore am afrayde to come: Wherefore then do you not repent and amend? when God calleth you, be you not ashamed to say you wyl not come? whē you should returne to GOD, wyll you excuse your selfe, and say that you be not redy? Consyder earnestly with your selues, howe litle such faigned excuses shall auayle before GOD. They that refused the feast in the Gospell, because they had bought a Farme, or woulde trye theyr yokes of Oxen, or because they were married, were not so excused, but counted vnworthie of the heauenly feast. I for my part am here present, and accordyng to myne office, I byd you in the name of God, I call you in Christes behalfe, I exhort you as you loue your owne saluation, that ye wyl be partakers of this holy Communion. And as the sonne of God did vouchsafe to yeelde vp his soule by death vppon the crosse for your health: euen so it is your duetie to receiue the Communion togeather in

the

the remembraunce of his death, as he hym selfe commaunded. Nowe yf ye wyll in no wyse thus doo, consyder with your selues how great iniurie you doo vnto God, and howe sore punishment hangeth ouer your heades for the same. And where as you offende God so sore in refusyng this holy banquet, I admonishe, exhort, and beseeche you, that vnto this vnkyndnesse ye wyll not adde any more: Whiche thyng ye shal doo, yf ye stand by as gasers and lookers on them that doo communicate, and be not partakers of the same your selues. For what thyng can this be accompted els, then a further contempt and vnkyndnesse vnto God? Truely it is a great vnthankefulnesse to say nay when ye are called: but the fault is muche greater, when men stand by, and yet wyll neyther eate nor drynke this holy communion with other. I pray you what can this be els, but euen to haue the mysteries of Christe in derision? It is sayde vnto all, Take ye and eate, take and drinke ye all of this. Doo this in remembraunce of me. With what face then, or with what countenaunce shal ye heare these woordes? What wyll this be els, but a neglectyng, a despisyng, and mockyng of the Testament of Christe? Wherefore rather then ye shoulde so doo, depart you hence, and geue place to them that be godly disposed. But when you depart, I beseeche you ponder with your selues from whom you depart: Ye depart from the Lords table, ye depart from your brethren, and from the banquet of most heauenly foode. These thinges yf ye earnestly consider, ye shal by Gods grace returne to a better mynde, for the obteyning whereof, we shall make our humble petitions, whyle we shall receyue the holy Communion.

And sometyme shalbe sayde this also, at the discretion of the Curate.



Dearely beloued, for as muche as our duetie is to render to almyghtie God our heauenly father moste hartie thankes, for that he hath geuen his sonne our Sauiour Jesus Christe, not onely to dye for vs, but also to be our spirituall foode and sustenaunce, as it is declared vnto vs, as well by

Gods

Gods Woꝛd, as by the holy ſacramentes of his bleſſed body and blood. The Whiche being ſo comfoꝛtable a thing to them whiche receyue it Wooꝛthyly, and ſo dangerous to them that Wyll pꝛeſume to receyue it vnWooꝛthyly: my duetie is to exhoꝛt you to conſyder the dignitie of the holy myſterie, and the great perill of the vnWooꝛthy receyuing thereof, and ſo to ſearche and examine your oWne conſciences, as you ſhoulde come holye and cleane to a moſte godly and heauenly feaſte: ſo that in no Wyſe you come but in the mariage garment, required of God in holy ſcripture, and ſo come and be receiued as Wooꝛthy partakers of ſuche an heauenly table. The Way and meanesthereto, is: Fyꝛſt to examine your lyues and conuerſation by the rule of Gods commaundementes, and Wherein ſo euer ye ſhal perceiue your ſelues to haue offended, eyther by Wyll, Wooꝛde, oꝛ deede, there bewayle your oWne ſynfull lyues, and confeſſe your ſelues to almyghtie God With full purpoſe of amendment of lyfe. And yf ye ſhall perceyue your offences to be ſuch, as be not onely agaynſt God, but alſo agaynſt your neyghbours: then ye ſhall reconcile your ſelues vnto them, redy to make reſtitution and ſatiſfaction acoꝛdyng to the vttermoſt of your poWers, foꝛ all iniuries and Wꝛonges done by you to any other, and lykeWyſe beyng redy to foꝛgeue other that haue offended you, as you Woulde haue foꝛgeueneſſe of your offences at Gods hand: foꝛ otherWyſe the receyuing of the holy communion dooth nothyng els but encreaſe your dampnation. And becauſe it is requiſite that no man ſhoulde come to the holy Communion but With a full truſt in Gods mercie, and With a quiet conſcience: therefoꝛe yf there be any of you, Whiche by the meanes afoꝛeſayd can not quiet his oWne conſcience, but requireth further comfoꝛt oꝛ counſayle, then let hym come to me, oꝛ ſome other diſcreete and learned miniſter of Gods Wooꝛde, and open his greefe, that he may receyue ſuch ghoſtly counſayle, aduiſe, and comfoꝛt, as his conſcience may be releeued, and that by the miniſterie of Gods Wooꝛde he may receyue comfoꝛt, and the benefite of abſolution, to the quieting of his conſcience, and auoydyng of all ſcruple and doubtfulneſſe.

The Communion.

Then shal the Prieſt ſay this exhortation.



Earely beloued in the Lorde, ye that mynde to come to the holy Communion of the body and blood of our ſauiour Chriſte, muſt conſyder what Saint Paul wryteth to the Corinthians, howe he exhorteth all perſons diligently to trie and examine them ſelues, before they preſume to eate of that bread, and drynke of that cup. For as the benefite is great, yf with a true penitent hart and lyuely fayth we receyue that holy Sacrament (for then we ſpiritually eate the fleſhe of Chriſte and drynke his blood, then we dwel in Chriſt, and Chriſt in vs, we be one with Chriſte, and Chriſte with vs) ſo is the danger great, yf we receyue the ſame vnwoorthyly: For then we be giltie of the body and blood of Chriſt our ſauiour, we eate and drynke our owne damnation, not conſyderyng the Lordes body, we kyndle Gods wrath agaynſt vs, we prouoke hym to plague vs with diuers diſeaſes and ſundry kindes of death. Therefore yf any of you be a blaſphemer of God, an hinderer or ſlaunderer of his woorde, an adulterer, or be in malice or enuie, or in any other greeuous cryme, bewayle your ſinnes, and come not to this holy table, leaſt after the takyng of that holy Sacrament, the deuyll enter into you, as he entred into Judas, and fyll you ful of al iniquities, & bring you to deſtruction both of body and ſoule. Judge therefore your ſelues (brethren) that ye be not iudged of the Lorde. Repent you truely for your ſinnes paſt. Haue a lyuely and ſtedfaſt fayth in Chriſt our ſauiour. Amende your lyues, and be in perfect charitie with all men, ſo ſhal ye be meete partakers of thoſe holy myſteries. And aboue al thynges, ye muſt geue moſt humble and hartie thankes to God the father, the ſonne, and the holy ghoſt, for the redemption of the worlde, by the death and paſſion of our ſauiour Chriſt, both God and man, who dyd humble hym ſelfe euen to the death vpon the croſſe, for vs miſerable ſinners, whiche laye in darkneſſe and ſhadowe of death, that he myght make vs the chyldren of God, and exalte vs to euerlaſtyng life. And to thend that we ſhould alway remember the exceedyng great loue of our maiſter and onely ſauiour

Jeſu

Jesu Christe thus dying for vs, and the innumerable benefites (whiche by his pretious blood sheddyng) he hath obteyned to vs: he hath instituted and ordeyned holy mysteryes, as pledges of his loue, and continuall remembraunce of his death, to our great and endlesse comfort. To hym therefore, with the father, and the holy ghost, let vs geue (as we are most bounden) continuall thankes, submittyng our selues wholy to his holy wyll and pleasure, and studying to serue hym in true holynesse and ryghteousnesse al the dayes of our lyfe. Amen.

Then shal the Priest say to them that come to receiue the holy Communion.

YOU that doo truely and earnestly repent you of your sinnes, and be in loue and charitie with your neyghbours, and intende to leade a newe lyfe, folowyng the commaundementes of GOD, and walkyng from henceforth in his holy wayes: Drawe neare, and take this holy Sacrament to your comfort, make your humble confession to almyghty God, before this congregation here geathered togeather in his holy name, meekely kneelyng vpon your knees.

Then shall this general confession be made in the name of al those that are mynded to receyue the holy Communion, eyther by one of them, or els by one of the ministers, or by the Priest hym selfe, al kneelyng humbly vpon their knees.

ALmyghtie God, father of our Lorde Jesus Christe, maker of all thynges, iudge of all menne, we knowledge and bewaile our manifolde sinnes and wickednesse, whiche we from time to time most greeuously haue committed, by thought, worde, and deede, agaynst thy diuine maiestie, prouoking most iustly thy wrath and indignation agaynst vs: we doo earnestly repent, and be hartyly sory for these our misdooynges, the remembraunce of them is greeuous vnto vs, the burthen of them is intollerable: haue mercie

vppon vs, haue mercie vpon vs, moſt merciful father, for thy ſonne our Lorde Jeſus Chriſtes ſake, forgeue vs all that is paſt, and graunt that we may euer hereafter ſerue and pleaſe thee in newenesſe of lyfe, to the honour and glory of thy name, through Jeſus Chriſte our Lorde, Amen.

Then shal the Prieſt, or the Bishop being preſent, ſtand vp, and turning hym ſelfe to the people, ſay thus.

ALmightie God, our heauenly father, who of his great mercie hath promiſed forgeueneſſe of ſinnes to all them whiche with hartie repentaunce and true fayth turne vnto hym: haue mercie vppon you, pardon, & deliuer you from all your ſinnes, confyrme and ſtrengthe you in al goodneſſe, & bryng you to euerlaſtyng lyfe, through Jeſus Chriſte our Lord, Amen.

Then shal the Prieſt ſay.

Heare what comfortable wordes our ſauiour Chriſte ſayth to all that truely turne to hym. Come vnto me all that trauayle and be heauie laden, and I ſhall refreſhe you. So God loued the worlde, that he gaue his onely begotten ſonne, to the ende that all that beleeue in hym, ſhoulde not peryſhe, but haue lyfe euerlaſtyng.

Here alſo what ſaint Paul ſayth. This is a true ſaying, and worthie of all men to be receiued, that Jeſus Chriſte came into the worlde to ſaue ſinners.

Heare alſo what ſaint John ſayth. If any man ſinne, we haue an aduocate with the father, Jeſus Chriſte the ryghteous, and he is the propiciation for our ſinnes.

After which the Prieſt ſhal proceede, ſaying.

Lyft vp your hartes.

Anſweare.

We lyfte them vp vnto the Lorde.

Prieſt.

Let vs geue thankes vnto our Lorde God.

Anſweare.

It is meete and right ſo to doo.

Prieſt.

It is very meete, ryght, and our bounden duetie, that we ſhoulde

should at all tymes and in all places, geue thankes vnto thee O Lorde, holy father, almightie euerlastyng God.

Here shal foloweth the proper preface, accordyng to the tyme, yf there be any specially appoynted. Or els immediatly shal folowe: therfore with angels, &c.

Proper prefaces.

Vpon Christmas day, and seuen sundayes after.

BEcause thou dyddest geue Jesus Christe thyne onely sonne to be borne as this daye for vs, Who by the operation of the holy ghost was made very man, of the substaunce of the virgin Marie his mother, and that without spot of sinne, to make vs cleane from sinne. Therefore With al angels. &c.

Vpon Easter day, and seuen dayes after.

BVt cheefely are We bounde to prayse thee, for the glorious resurrection of thy sonne Jesus Christ our Lord: for he is the very paschal lambe which was offered for vs, & hath taken away the sinne of the worlde, who by his death, hath destroyed death, and by his rysyng to lyfe agayne, hath restored to vs euerlastyng lyfe. Therefore With angels. &c.

Vpon the Assention day, and seuen dayes after.

THrough thy most dearely beloued sonne Jesus Christe our Lorde, Who after his most glorious resurrection manifestly appeared to all his apostles, and in theyr syght assended vp into heauen to prepare a place for vs, that Where he is, thyther myght We also assende, and raigne With hym in glorye. Therefore With angels. &c.

Vpon Whitsunday, and sixe dayes after.

THrough Jesus Christe our Lorde, accordyng to Whose most true promise the holy ghost came downe this daye from heauen, With a sodayne great sounde, as it had been a mighty wynde, in the likenesse of fyerie tongues, lighting vpon the apostles, to teache them, and to leade them to all trueth, geuyng them both the gyfte of diuers languages, and also bold-

neſſe, with feruent zeale conſtantly to preache the Goſpel vnto all nations, whereby we are brought out of darkneſſe and errour, into the cleare lyght and true knowledge of thee and of thy ſonne Jeſus Chriſte. Therefore with angels. &c.

Vpon the feaſt of trinitie onely.

IT is very meete, ryght, and our bounden dutie, that we ſhould at al tymes, and in al places, geue thankes to thee, O Lorde, almyghtie and euerlaſtyng God, whiche art one God, one Lord, not one onely perſon, but three perſons in one ſubſtance. For that whiche we beleeue of the glory of the father, the ſame we beleeue of the ſonne, and of the holy ghoſt, without any difference, or inequalitie. Therefore withangels. &c.

After which prefaces, ſhall folowe immediatly.

THerefore with angels and archangels, and with al the company of heauen, we laude and magnifie thy glorious name, euermore prayſyng thee, and ſaying, Holy, holy, holy, Lorde God of hoaſtes. Heauen and earth are full of thy glory: glory be to thee, O Lorde moſt hygh.

Then ſhal the Prieſt, kneelyng downe at Gods boarde, ſay in the name of al them that ſhall receyue the Communion, this prayer folowyng.

WE doo not preſume to come to this thy table (O mercifull Lord) truſting in our owne ryghteouſnes, but in thy manyfolde and great mercies. We be not worthye ſo muche as to geather vp the crumbes vnder thy table: But thou art the ſame Lorde whoſe propertie is alwayes to haue mercie. Graunt vs therefore (gratious Lord) ſo to eate the fleſhe of thy deare ſonne Jeſus Chriſte, and to drinke his blood, that our ſinful bodyes may be made cleane by his bodye, and our ſoules waſhed through his moſt precious blood, and that we may euermore dwel in hym, and he in vs, Amen.

Then

Then the Prieſt ſtandyng vp, ſhal ſay as foloweth.



ALmightie GOD, our heauenly father, whiche of thy tender mercie dyddeſt geue thyne onely ſonne Jeſus Chriſte to ſuffer death vpon the croſſe for our redemption, who made there (by his one oblation of hym ſelfe once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatiſfaction, for the ſinnes of the whole worlde, and dyd inſtitute, and in his holy Goſpel commaunde vs to continue a perpetuall memorie of that his precious death, vntyll his commyng agayne. Heare vs, O mercyfull father we beſeeche thee, and graunt that we receiuyng theſe thy creatures of bread and wine, accordyng to thy ſonne our ſauiour Jeſus Chriſtes holy inſtitution, in remembraunce of his death and paſſion, may be partakers of his moſt bleſſed body and blood: Who in the ſame nyght that he was betraied, tooke bread, and when he had geuen thankes, he brake it, and gaue it to his diſciples, ſaying, Take, eate, this is my body whiche is geuen for you, doo this in remembraunce of me. Lykewyſe after ſupper he tooke the cuppe, and when he had geuen thankes, he gaue it to them, ſaying, Drynke ye all of this, for this is my blood of the newe Teſtament, whiche is ſhed for you and for many for remiſſion of ſinnes, doo this as oft as ye ſhal drynke it in remembraunce of me.

Then ſhall the Miniſter fyrſt receiue the Communion in both kyndes hym ſelfe, and next deliuer it to the Miniſters, yf any be there preſent (that they may helpe the cheefe Miniſter,) and after to the people in their handes, kneelyng. And when he deliuereth the bread, he ſhal ſay.

The body of our Lorde Jeſus Chriſte which was geuen for thee, preſerue thy body and ſoule into euerlaſtyng lyfe: and take and eate this in remembraunce that Chriſt dyed for thee, and feede on hym in thy hart by fayth with thankes geuyng.

And the Miniſter that deliuereth the cup ſhal ſay.

the blood of our Lorde Jeſus Chriſte Whiche Was ſhed for thee, preſerue thy body and ſoule into euerlaſtyng lyfe: and drynke this in remembrance that Chriſtes blood Was ſhedde for thee, and be thankefull.

Then ſhall the prieſt ſay the Lordes prayer, the people repeating after him euery petition.

After ſhalbe ſayde as foloweth.

O Lord and heauenly father, We thy humble ſeruaunts entierly deſyre thy fatherly goodneſſe, mercyfully to accept this our ſacrifice of prayſe and thankes geuyng, moſt humbly beſeechyng thee to graunt, that by the merites and death of thy ſonne Jeſus Chriſte, and through fayth in his blood, We and all thy Whole churche, may obteyne remiſſion of our ſinnes, and al other benefites of his paſſion. And here We offer and preſent vnto thee, O Lord, our ſelues, our ſoules and bodyes, to be a reaſonable, holy, and lyuely ſacrifice vnto thee, humblye beſeechyng thee, that all We Whiche be partakers of this holy Communion, may be fulfylled With thy grace and heauenly benediction. And although We be vnWoorthie, through our manyfolde ſinnes, to offer vnto thee any ſacrifice: yet We beſeeche thee to accept this our bounden duetie and ſeruice, not weighyng our merites, but pardoning our offences, through Jeſus Chriſte our Lorde, by Whom, and With Whom, in the vnitie of the holy ghoſt, all honour and glory be vnto thee, O father almyghtie, Worlde Without ende, Amen.

Or this

Almighty and euerliuing God, We moſt hartylye thanke thee, for that thou doeſt vouchſafe to feede vs Whiche haue duely receyued theſe holye myſteries, With the ſpirituall foode of the moſte pretious bodye and blood of thy ſonne our ſauiour Jeſus Chriſte, and doeſt aſſure vs thereby of thy fauour and goodneſſe toWarde vs, and that We be verye

members

members incorporate in thy mystical body, which is the blessed company of all faythful people, and be also heirs through hope, of thy euerlastyng kyngdome, by the merites of the most precious death and passion of thy deare sonne: We nowe most humbly beseeche thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holy felowshyp, and doo all suche good woorkes as thou hast prepared for vs to walke in, through Jesus Christe our Lord, to whom with thee and the holy ghost, be al honour and glory, world without ende. Amen.

Then shal be sayde or song.

GLorye be to God on hygh, and in earth peace, good wyll towardes men. We prayse thee, We blesse thee, We worshyp thee, We glorifie thee, We geue thankes to thee for thy great glorye, O Lorde God heauenly kyng, God the father almyghtie, O Lorde, the only begotten sonne Jesu Christe, O Lorde GOD, lambe of God, sonne of the father, that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, receiue our prayers, thou that sittest at the ryght hande of God the father, haue mercy vpon vs: For thou only art holy, thou only art the Lorde, thou onely (O Christe) with the holy ghost, art most hygh, in the glorye of God the father so be yt. /

Then the Priest, or Bishop, if he be present, shal let them depart with this blessing.

THE peace of God whiche passeth all vnderstandyng, keepe your hartes and myndes in the knowledge and loue of God, and of his sonne Jesu Christe our Lorde. And the blessyng of God almyghtie, the father, the sonne, and the holy ghost, be amongst you, and remayne with you alwayes, Amen.

Collectes to be ſayd after the Offertory, when there is no Communion, euery ſuch day one. And the ſame may be ſayd alſo as often as occaſion ſhal ſerue, after the Collectes eyther of Mornyng and Euenyng prayer, Communion, or Letanie, by the diſcretion of the Miniſter.

ASSiſt vs mercifully, O Lorde, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſeruauntes towarde the atteynement of euerlaſtyng ſaluation, that among all the chaunges and chaunces of this mortall lyfe, they may euer be defended by thy moſt gratious and redy helpe, thorow Chriſt our Lorde. Amen.

OAlmyghtie Lorde and euerlaſtyng God, vouchſafe we beſeeche thee to directe, ſanctifie, and gouerne, both our hartes and bodyes in the wayes of thy lawes, and in the workes of thy commaundements, that through thy moſt mighty protection, both here and euer, we may be preſerued in body and ſoule, through our Lorde and ſauiour Jeſus Chriſte. Amen.

GRaunt we beſeeche thee almyghtie GOD, that the woordes whiche we haue heard this day with our outwarde eares, may through thy grace be ſo grafted inwardly in our hartes, that they may bryng foorth in vs the fruite of good liuing, to the honour and praiſe of thy name, through Jeſus Chriſte our Lorde. Amen.

PReuent vs, O Lorde, in all our doynges, with thy moſte gratious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued and ended in thee, we may glorifye thy holy name, and finally by thy mercy, obteyne euerlaſting lyfe, thorowe Jeſus Chriſte our Lorde. Amen.

ALmyghtie GOD, the fountayne of al wyſedome, whiche knoweſt our neceſſities before we aſke, and our ignorannce in aſkyng: We beſeeche thee to haue compaſſion vpon our infirmities, and thoſe thinges

Whiche

Which for our vnWorthinesse We dare not, & for our blindnes We can not aske, vouchsafe to geue vs, for the Worthynesse of thy sonne Jesus Christ our Lorde. Amen.

ALmightie God, whiche hast promised to heare the petitions of them that aske in thy sonnes name: We beseech thee mercifully to encline thine eares to vs that haue made nowe our prayers and supplications vnto thee, and graunt that those thinges whiche We haue faythfully asked according to thy Wyll, may effectually be obteyned, to the releefe of our necessitie, and to the setting foorth of thy glorye, through Jesus Christe our Lorde. Amen.

Vppon the holy dayes, if there be no communion, shalbe sayd al that is appoynted at the communion, vntyl the end of the Homilee, concludyng with the general prayer for the whole state of Christes church militant here in earth, and one or mo of these Collectes before rehearsed, as occasion shal serue. And there shalbe no celebration of the Lords Supper, except there be a good number to communicate with the priest, accordyng to his discretion.

And if there be not aboue twentie persons in the parishe of discretion to receiue the Communion, yet there shalbe no Communion, except foure or three at the least communicate with the Priest, and in cathedral and collegiate churches, where be many Priestes and Deacons, they shal al receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition which any person haue or myght haue in the bread and wine, it shal suffise that the bread be such as is vsual to be eaten at the table with other meats, but the best and purest wheate bread that conueniently may be gotten. And yf any of the bread & wine remayne, the Curate shal haue it to his owne vse.

The bread and wine for the Communion, shalbe prouided by the Curate & the Churchwardens, at the charges of the parysh, & the parish shalbe discharged of such summes of mony or other duetes, which hitherto they haue payd for the same by order of theyr houses euery sunday.

And note, that euery parishioner shall communicate at the last three tymes in the yere, of which Easter to be one, and shall also receyue the Sacraments, and other rites, accordyng to the order in this booke appoynted. And yerely at Easter, euery parishioner shal recken with his Parson, Vicar, or Curate, or his or theyr deputie or deputies, and pay to them or hym al Ecclesiasticaldueties, accustomable due then, and at that tyme to be payd.

The

The miniſtration of Baptiſme, to be vſed in the Churche.

IT appeareth by auncient Wryters, that the Sacrament of Baptiſme in the olde tyme was not commonly miniſtred, but at two tymes in the yeere: At Eaſter, and Whitſuntide. At which tymes it was openly miniſtred in the preſence of all the congregation. Whiche cuſtome nowe being growen out of vſe (although it can not for many conſyderations be wel reſtored agayne) yet it is thought good to folowe the ſame, as neere as conueniently may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that baptiſme ſhoulde not be miniſtred but vppon Sundayes, and other holy dayes, when the moſt number of people may come togeather, aswel for that the congregation there preſēt may teſtifie the receiuing of them that be newely baptiſed into the number of Chriſtes Churche, as alſo becauſe in the baptiſme of infantes, euery man preſent may be put in remembrance of his owne profeſſion made to GOD in his Baptiſme. For whiche cauſe alſo, it is expedient that Baptiſme be miniſtred in the Engliſhe tongue.

Neuertheleſſe (yf neceſſitie ſo requyre) chyldren may at all tymes be Baptiſed at home.

(.˙.)

Publique baptiſme.

VVhen there are children to be baptiſed vpon the ſunday or holy day, the parentes ſhall geue knowledge ouernight, or in the mornyng afore the beginning of morning prayer to the Curate. And then the Godfathers, Godmothers, and people, with the children, muſt be redy at the Font, eyther immediatly after the laſt Leſſon at morning prayer, or els immediatly after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhal appoynt. And then ſtanding there, the prieſt shal aſke whether the children be baptiſed, or no? If they anſweare no: then shal the prieſt ſay thus.

DEarely beloued, forasmuche as all men be conceyued and borne in ſinne, and that our ſauiour Chriſte ſayth, None can enter into the kyngdome of God, except he be regenerate and borne a newe of Water and the holy ghoſt: I beſeeche you to call vppon GOD the father, through our Lorde Jeſus Chriſt, that of his bounteous mercie he wyl graunt to theſe chyldren that thyng whiche by nature they can not haue, that they may be baptiſed with water and the holy ghoſt, and receiued into Chriſtes holye Church, and be made lyuely members of the ſame.

Then ſhall the Prieſt ſay.

Let vs pray.

ALmyghtie and euerlaſtyng God, whiche of thy great mercye dyddeſt ſaue Noe and his familie in the arke from peryſhing by water, and alſo dyddeſt ſafely leade the chyldren of Iſrael thy people through the reddē ſea, figuryng thereby thy holy Baptiſme, and by the Baptiſme of thy welbeloued ſonne Jeſus Chriſte, dyddeſt ſantifie the flood Jordan and all other Waters, to the myſticall waſhyng away of ſynne: We beſeeche thee for thy infinite mercyes, that thou wylt mercyfully looke vppon theſe thy chyldren, ſanctifie them, and waſhe them with the holy ghoſt, that they, beyng delyuered from thy wrath, may be receiued into the arke of Chriſtes Church, and beyng ſtedfaſt in fayth, ioyfull through hope, and rooted in charitie, may ſo paſſe the waues

of

of this troublesome worlde, that finally they may come to the lande of euerlastyng lyfe, there to raigne with thee world without ende, through Jesus Christe our Lorde, Amen.

ALmightie and immortall God, the ayde of all that neede, the helper of all that flee to thee for succour, the lyfe of them that beleeue, and the resurrection of the dead: We call vpon thee for these infantes, that they commyng to thy holy Baptisme, may receiue remission of theyr synnes by spirituall regeneration. Receiue them (O Lorde) as thou hast promised by thy welbeloued sonne, saying, Aske, and you shal haue, seeke and you shal find, knocke, and it shalbe opened vnto you. So geue nowe vnto vs that aske, let vs that seke, find, open the gate vnto vs that knocke, that these infantes may enioy the euerlasting benediction of thy heauenly washing, & may come to the eternal kyngdome, which thou hast promised by Christ our Lorde, Amen.

Then shall the Priest say. Heare the woordes of the Gospel. wrytten by Saint Marke, in the tenth Chapter.

AT a certayne tyme they brought chyldren vnto Christe, that he should touche them: And his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayde vnto them, Suffer litle chyldren to come vnto me, and forbyd them not, for to suche belongeth the kyngdome of God. Verely I say vnto you, Who so euer doth not receyue the kyngdome of God as a litle child, he shal not enter therein. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

After the Gospell is read, the minister shall make this breefe exhortation vpon the woordes of the Gospell.

ERendes you heare in this Gospel the words of our sauiour Christe, that he commaunded the chyldren to be brought vnto hym: howe he blamed those that woulde haue kept them from hym: howe he exhorted all men to folowe their innocencie. You perceyue

teyne howe by his outwarde gesture and deede he declared his good wyll towarde them: For he imbraced them in his armes, he layde his handes vppon them, and blessed them. Doubt not ye therefore, but earnestly beleeue, that he wil likewyse fauourably receiue these present infantes, that he wyll imbrace them with the armes of his mercie, that he wyl geue vnto them the blessing of eternall lyfe, and make them partakers of his euerlastyng kyngdome. Wherefore we being thus perswaded of the good wyll of our heauenly father towarde these infantes, declared by his sonne Jesus Christe, and nothyng doubting but that he fauourably alloweth this charitable woorke of ours, in bryngyng these chyldren to his holy baptisme: let vs faythfully and deuoutly geue thankes vnto hym, and say.

ALmighty and euerlasting God, heauenly father, we geue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace & fayth in thee: Encrease this knowledge, and confyrme this faith in vs euermore, geue thy holy spirite to these infantes, that they may be borne agayne, and be made heyres of euerlastyng saluation, through our Lorde Jesus Christ, who liueth and raigneth with thee and the holy spirite, nowe and for euer, Amen.

Then the Priest shall speake vnto the Godfathers and Godmothers, on this wyse.

WEl beloued freendes, ye haue brought these chyldren here to be baptised, ye haue prayed that our Lorde Jesus Christe would vouchsafe to receyue them, to lay his handes vpon them, to blesse them, to release them of theyr sinnes, to geue them the kyngdome of heauen, and euerlastyng lyfe. Ye haue hearde also that our Lorde Jesus Christe hath promised in his Gospell, to graunt all these thynges that ye haue prayed for: whiche promise, he for his parte wyll most surely keepe and performe. Wherefore after this promise made by Christe, these infantes must also faythfully for theyr parte, promise by you that be theyr sureties, that they wyll forsake

the

the deuyll and all his woorkes, and constantly beleeue Gods holy worde, and obediently keepe his commaundementes.

Then shal the Priest demaunde of the Godfathers and Godmothers these questions folowyng.

Doest thou forsake the deuyll and all his woorkes, the vayne pompe and glory of the worlde, With all couetous desyres of the same, the carnall desyres of the flesshe, so that thou wylt not folowe nor be led by them?

Answeare.

I forsake them all.

Minister.

Doest thou beleeue in GOD the father almyghtie, maker of heauen and earth? And in Jesus Christe his onely begotten sonne our Lorde, and that he was conceyued by the holy ghost, borne of the virgin Marie, that he suffered vnder Pontius Pilate, was crucified, dead, and buryed, that he went downe into hell, and also dyd ryse agayne the thirde day, that he assended into heauen, and sitteth at the ryght hand of God the father almyghtie, and from thence shall come agayne at the ende of the worlde to iudge the quicke and the dead. And doest thou beleeue in the holy ghost, the holy catholique Churche, the communion of saintes, the remission of sinnes, the resurrection of the flesshe, and euerlasting lyfe after death.

Answeare.

All this I stedfastly beleeue.

Minister.

Wylt thou be baptised in this fayth?

Answeare.

That is my desyre.

Then shall the Priest say.



Mercifull GOD, graunt that the olde Adam in these chyldren may be so buryed, that the newe man may be rayled vp in them, Amen.

Graunt that all carnall affections may dye in them, and that all thynges belonging to the spirite, may lyue and growe in them, Amen.

Graunt that they may haue power and strength to haue victorie, and to triumphe agaynst the deuyl, the worlde, and the flesshe, Amen.

Graunt

Graunt that who so euer is here dedicated to thee by our office and ministerie, may also be endued with heauenly vertues, and euerlastyngly rewarded, through thy mercie, O blessed Lorde God, who doest lyue and gouerne all thynges, worlde without ende. Amen.



Almightie euerlastyng GOD, whose most dearely beloued sonne Jesus Christe, for the forgeuenes of our sinnes, dyd shed out of his most precious syde both water and blood, and gaue commaundement to his disciples, that they should goe teache all nations, and baptise them in the name of the father, the sonne, and of the holy ghost: Regarde we beseeche thee the supplications of thy congregation, and graunt that all thy seruantes whiche shalbe baptised in this water, may receyue the fulnesse of thy grace, and euer remayne in the number of thy faythfull and elect chyldren, through Jesus Christ our Lorde. Amen.

Then shal the Priest take the chylde in his handes, and aske the name. And namyng the chylde, shal dyp it in the water, so it be discretely and warely done, saying.

N. I baptise thee, in the name of the father, and of the sonne, and of the holy ghost. Amen.

And yf the chylde be weake, it shal suffise to power water vpon it, saying the foresayde wordes.

N. I baptise thee, in the name of the father, and of the sonne, and of the holy ghost. Amen.

Then the Priest shal make a crosse vpon the childes forehead, saying,



We receiue this chylde into the congregation of Christes flocke, and do signe hym with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the fayth of Christe crucified, & manfully to fight vnder his banner, agaynst sinne, the worlde, and the deuil, and to continue Christes faythfull souldier and seruaunt vnto his lyues ende. Amen.

Then

Then shal the Priest say.



Eyng nowe dearely beloued brethren, that these chyldren be regenerate and grafted into the body of Christes congregation, let vs geue thankes vnto God for these benefites, and with one accorde make our prayers vnto almyghtie God, that they may leade the rest of their lyfe according to this beginning.

Then shalbe sayde.

Our father Whiche art in heauen. &c.

Then shal the priest say.



E yeelde thee hartie thankes, most mercifull father, that it hath pleased thee to regenerate this infant with thy holy spirite, to receyue hym for thyne owne chylde by adoption, and to incorporate him into thy holy congregation: And humbly we beseeche thee to graunt, that he, being dead vnto sinne, and liuing vnto ryghteousnesse, & being buried with Christe in his death, may crucifie the olde man, and vtterly abolyshe the whole body of synne: that as he is made partaker of the death of thy sonne, so he may be partaker of his resurrection, so that finally, with the residue of thy holy congregation, he may be inheritour of thyne euerlastyng kyngdome, through Christe our Lorde. Amen.

At the last ende, the Priest callyng the Godfathers and Godmothers togeather, shal say this exhortation folowyng.



Forasmuche as these chyldren haue promised by you to forsake the deuyll and all his woorkes, to beleeue in God, and to serue hym: You must remember that it is your partes and dueties to see that these infantes be taught, so soone as they shalbe able to learne, what a solempne vowe, promise, and profession they haue made by you. And that they may knowe these thynges the better, ye shall call vppon them to heare sermons. And cheefely ye shall prouide that they may learne the Creede, the Lordes prayer, and the ten commaundementes in the Englyshe tongue, and all other thynges whiche a Christian man ought to knowe and beleeue to his soules health, and that these chyldren may be vertuously

brought

brought vp to leade a godly and a Christian lyfe, remembring alwayes that baptisme dooth represent vnto vs our profession: Whiche is, to folowe the ensample of our sauiour Christe: and to be made lyke vnto hym, that as he dyed & rose agayne for vs, so shoulde we whiche are baptised, dye from sinne, and ryse agayne vnto ryghteousnesse, continually mortifying all our euyll and corrupt affections, and dayly proceedyng in all vertue and godlynesse of lyuyng.

The Minister shal commaunde that the chyldren be brought to the Byshop to be confyrmed of hym, so soone as they can say in theyr vulgar tongue the articles of the fayth, the Lordes prayer, & the ten commaundements, & be further instructed in the Catechisme set foorth for that purpose, accordingly as it is there expressed.

Of them that be baptised in priuate houses in tyme of necessitie.

The Pastours and Curates shall oft admonish the people that they deferre not the Baptisme of infantes any longer then the Sunday or other Holyday next after the chylde be borne, vnlesse vppon a greate and reasonable cause declared to the Curate, and by hym approoued.

And also they shal warne them that without great cause and necessitie, they Baptise not children at home in their houses. And when great neede shall compel them so to do, that then they minister it on this fashion.

First, let them that be present call vpon God for his grace, and say the Lordes prayer, if the time will suffer: and then one of them shal name the chylde, and dip him in the water, or powre water vpon him, saying these wordes.

N. I baptise thee in the name of the father, and of the sonne, and of the holy ghost.

And let them not doubt, but that the child so baptised, is lawfully & sufficiently baptised, and ought not to be baptised againe in the Church. But yet neuertheless, if the childe whiche is after this sort baptised, do afterwarde lyue, it is expedient that he be brought into the Churche, to the intent the Priest may examine, and try whether the childe be lawfully baptised or no. And yf those that bring any childe to the Churche, doo answeare that he is alredy baptised: then shall the priest examine them further.

Priuate Baptisme.

By whom the chylde was baptised:
who was present when the chylde was baptised:
whether they called vppon God for grace and succour in that necessitie:
with what thing or what matter they dyd baptise the chyld:
with what woordes the chylde was baptised:
whether they thinke the chylde to be lawfully and perfectly baptised:

And yf the Minister shall proue by the answeares of suche as brought the chylde, that all thynges were done as they ought to be: Then shall not he christen the chylde againe, but shal receyue hym as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case ye haue done well, & accordyng vnto due order, concernyng the baptisyng of this chyld, which being borne in original sinne, and in the wrath of God, is nowe by the laue of regeneration in baptisme, receyued into the number of the chyldren of God, and heyres of euerlasting life. For our Lorde Jesus Christe doth not denye his grace and mercy vnto such infantes, but most louyngly doth call them vnto hym, as the holy Gospel doth witnesse to our comfort on this wyse.

Mark. x. AT a certayne tyme they brought chyldren vnto Christe, that he shoulde touch them, and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayd vnto them, Suffer litle chyldren to come vnto me, & forbid them not, for to suche belongeth the kingdome of God. Verily I say vnto you, whosoeuer dooth not receiue the kyngdome of God as a litle chylde, he shal not enter therein. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

After

Priuate Baptisme.

After the Gospel is read the minister shall make this exhortation vpon the woordes of the Gospell.



Reendes, you heare in this Gospel the woordes of our sauiour Christe, that he commaunded the chyldren to be brought vnto hym: howe he blamed those that woulde haue kept them from hym: howe he exhorted al men to followe their innocencie. We perceiue howe by his outwarde gesture and deede, he declared his good will toward them: For he embraced them in his armes, he layde his handes vppon them, and blessed them. Doubt ye not therefore, but earnestly beleeue, that he hath lykewyse fauourably receiued this present infant, that he hath embraced hym with the armes of his mercie, that he hath geuen vnto hym the blessing of eternal lyfe, & made hym partaker of his euerlastyng kyngdome. Wherefore we beyng thus perswaded of the good wyl of our heauenly father, declared by his sonne Jesus Christ toward this infant: let vs faythfully and deuoutly geue thankes vnto hym, and say the prayer which the Lord hym selfe taught, and in declaration of our fayth, let vs reherse the articles conteyned in our Creede.

Here the Minister with the Godfathers and Godmothers, shal say.

Our father which art in heauen. &c.

Then shal the priest demaunde the name of the chylde, whiche beyng by the Godfathers and Godmothers pronounced, the Minister shal say.

Doest thou in the name of this chylde forsake the deuyl and all his workes, the vaine pompe and glory of the worlde, with all the couetous desyres of the same, the carnall desyres of the flesche, and not to followe and be ledde by them:

Answeare.

I forsake them all.

Minister.

Doest thou in the name of this chyld professe this fayth, to beleeue in God the father almyghtie, maker of heauen and earth, and in Jesus Christ his only begotten sonne our Lord, and that he was conceiued by the holy ghost, borne of the virgin Marie, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hel, and also did ryse againe the third day, that he assended into heauen, and sitteth at the ryght hande of God the father almyghtie, and from thence he shal come againe at the ende of the World, to iudge the quicke and the dead: And doo you in his name beleeue in the holy ghost, the holy Catholique Church: The Communion of saintes: The remission of sinnes: Resurrection, and euerlastyng lyfe after death:

Answeare.

All this I stedfastly beleeue.

Let vs pray.

ALmyghtie and euerlastyng God, heauenly father, We geue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and fayth in thee: increase this knowledge, & confyrme this fayth in vs euermore: geue thy holy spirite to this infant, that he beyng borne agayne, and being made heyre of euerlastyng saluation, through our Lorde Jesus Christ, may continue thy seruant, and atteyne thy promise, through the same our Lorde Jesus Christe thy sonne, Who liueth and raigneth with thee in the vnitie of the same holy spirite euerlastyngly. Amen.

Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOR as muche as this chylde hath promised by you, to forsake the deuyll and all his woorkes, to beleeue in GOD, and to serue hym: you must remember that it is your parte and duetie, to see that this infant be taught, so soone as he shalbe able to learne, What a solemne vowe, promyse, and

and profeſſion he hath made by you: And that he may knowe theſe thynges the better, ye ſhal call vpon hym to heare Sermons, and cheefely ye ſhall prouide that he may learne the Creede, the Lordes prayer, and the ten commaundementes in the Engliſhe tongue, and al other thynges whiche a chriſtian man ought to knowe and beleeue to his ſoules health, and that this chylde may be vertuouſly brought vp, to leade a godly and a chriſtian lyfe, remembryng alway that baptiſme doeth repreſent vnto vs our profeſſion, which is, to folowe the example of our Sauiour Chriſt, and be made lyke vnto hym: that as he dyed and roſe agayne for vs, ſo ſhoulde we which are baptiſed, dye from ſynne, and ryſe agayne vnto ryghteouſneſſe, continually mortifiyng all our euyll and corrupte affections, and dayly proceedyng in al vertue and godlyneſſe of lyuyng.

And ſo foorth, as in publique Baptiſme.

¶ But yf they whiche bryng the infantes to the Churche, doo make an vncertayne anſweare to the Prieſtes queſtions, and ſay that they can not tell what they thought, dyd, or ſayde, in that great feare and trouble of mynde (as often tymes it chaunceth) then let the Prieſt baptiſe hym in fourme aboue written, concerning publique Baptiſme, ſauyng that at the dyppyng the chylde in the Font, he ſhall vſe this fourme of woordes.

If thou be not baptiſed alredy N. I baptiſe thee, In the name of the father, ✠ of the ſonne, ✠ of the holy ghoſt. Amen.

Doest thou in the name of this chyld professe this fayth, to beleeue in God the father almyghtie, maker of heauen and earth, and in Jesus Christ his only begotten sonne our Lord, and that he was conceiued by the holy ghost, borne of the virgin Marie, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hel, and also did ryse againe the third day, that he assended into heauen, and sitteth at the ryght hande of God the father almyghtie, and from thence he shal come againe at the ende of the World, to iudge the quicke and the dead: And doo you in his name beleeue in the holy ghost, the holy Catholique Church: The Communion of saintes: The remission of sinnes: Resurrection, and euerlastyng lyfe after death:

Answeare.

All this I stedfastly beleeue.

Let vs pray.

ALmyghtie and euerlastyng God, heauenly father, We geue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and fayth in thee: increase this knowledge, & confyrme this fayth in vs euermore: geue thy holy spirite to this infant, that he beyng borne agayne, and being made heyre of euerlastyng saluation, through our Lorde Jesus Christ, may continue thy seruant, and atteyne thy promise, through the same our Lorde Jesus Christe thy sonne, Who liueth and raigneth With thee in the vnitie of the same holy spirite euerlastyngly. Amen.

Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOR as muche as this chylde hath promised by you, to forsake the deuyll and all his woorkes, to beleeue in GOD, and to serue hym: you must remember that it is your parte and duetie, to see that this infant be taught, so soone as he shalbe able to learne, What a solemne vowe, promyse, and

and profeſſion he hath made by you: And that he may know theſe thynges the better, ye ſhal call vpon hym to heare Sermons, and cheefely ye ſhall prouide that he may learne the Creede, the Lordes prayer, and the ten commaundementes in the Engliſhe tongue, and al other thynges whiche a chriſtian man ought to knowe and beleeue to his ſoules health, and that this chylde may be vertuouſly brought vp, to leade a godly and a chriſtian lyfe, remembryng alway that baptiſme doeth repreſent vnto vs our profeſſion, which is, to folowe the example of our Sauiour Chriſt, and be made lyke vnto hym: that as he dyed and roſe agayne for vs, ſo ſhoulde we which are baptiſed, dye from ſynne, and ryſe agayne vnto ryghteouſneſſe, continually mortifiyng all our euyll and corrupte affections, and dayly proceedyng in al vertue and godlyneſſe of lyuyng.

And ſo forth, as in publique Baptiſme.

¶ But yf they whiche bryng the infantes to the Churche, doo make an vncertayne anſweare to the Prieſtes queſtions, and ſay that they can not tell what they thought, dyd, or ſayde, in that great feare and trouble of mynde (as often tymes it chaunceth) then let the Prieſt baptiſe hym in fourme aboue written, concerning publique Baptiſme, ſauyng that at the dyppyng the chylde in the Font, he ſhall vſe this fourme of woordes.

If thou be not baptiſed alredy N. I baptiſe thee, In the name of the father, ✠ of the ſonne, ✠ of the holy ghoſt. Amen.

Confirmation, vvherein is conteyned a Catechiſme for chyldren.



TO the ende that confirmation may be miniſtred to the moze edifiyng of ſuche as ſhall receiue it (accozdyng vnto Saint Paules doctrine, who teacheth that all thynges ſhoulde be doone in the Churche to the edification of the ſame) itis thought good, that none hereafter ſhalbe confirmed, but ſuche as can ſaye in theyr mother tongue, the articles of the fayth, the Lozdes prayer, and the ten Commaundementes, and can alſo aunſweare to ſuche queſtions of this ſhozte Catechiſme, as the Byſhop (oz ſuche as he ſhal appoynt) ſhall by his diſcretion appoſe them in. And this ozder is moſt conuenient to be obſerued foz dyuers conſyderations.

Fyrſte, becauſe that when chyldzen come to the yeeres of diſcretion, and haue learned what their Godfathers and Godmothers promiſed foz them in Baptiſme, they may then them ſelues with their owne mouth, & with their owne conſent, openly befoze the Churche, ratifie and confyrme the ſame: and alſo promyſe that by the grace of God, they wyl euermoze endeuour them ſelues faythfully to obſerue and keepe ſuche thynges as they by theyr owne mouth and confeſſion haue aſſented vnto.

Secondly, foz as muche as confirmation is miniſtred to them that be baptiſed, that by impoſition of handes & prayer, they may receyue ſtrength and defence agaynſt al temptations to ſinne, and the aſſaultes of the woꝛld and the deuyll, it is moſt meete to be miniſtred when chyldzen come to that age, that partly by the frailtie of their owne fleſhe, partly by the aſſaultes of the woꝛlde and the deuyl, they begyn to be in daunger to fall into ſundzy kyndes of ſinne.

Thyrdly, foz that it is agreeable with the vſage of the Churche in tymes paſt, whereby it was ozdeyned that confirmation ſhoulde be miniſtred to them that were of perfect age, that they beyng inſtructed in Chriſtes religion, ſhould openly profeſſe theyr owne fayth, and promyſe to be obedient vnto the wyl of God.

And that no man ſhal thynke that any detriment ſhall come to chyldzen by deferryng of theyr Confirmation, he ſhal knowe foz truth, that it is certaine by Gods woozde, that chyldzen beyng baptiſed, haue all thynges neceſſarie foz their ſaluation, and be vndoubtedly ſaued.

(.·.)

A Catechisme, that is to say,

an instruction to be learned of euery childe before he be brought to be confirmed of the Byshop.

Question.

What is your name.

Answeare.

N. or M.

Question.

Who gaue you this name?

Answeare.

My Godfathers and Godmothers in my baptisme, Wherin I was made a member of Christe, the chylde of God, and an inheritour of the kyngdome of heauen.

Question.

What dyd your Godfathers and Godmothers then for you?

Answeare.

They dyd promyse and bowe three thynges in my name. Fyrst, that I shoulde forsake the deuyl and all his woorkes, and pompes, the vanities of the wicked worlde, and all the sinfull lustes of the fleshe. Secondly, that I should beleeue all the articles of the christian fayth. And thyrdely, that I shoulde keepe Gods holy Wyll and commaundementes, and walke in the same all the dayes of my lyfe.

Question.

Doest thou not thynke that thou art bound to beleeue, and to doo as they haue promised for thee?

Answere.

Yes verely. And by Gods helpe so I wyl. And I hartily thanke our heauenly father, that he hath called me to this state of saluation, through Jesus Christ our sauiour. And I pray God to geue me his grace, that I may continue in the same vnto my lyues ende.

Question.

Rehearse the articles of thy beleefe?

Answeare.



Beleue in God the father almighty, maker of heauen and earth, and in Jesus Christ his only sonne our Lord, Which was conceiued by the holy ghost, borne of the virgin Marie, suffered vnder Ponce

Pilate, was crucified, dead, and buried, he deſſended into hel, the thyrde day he roſe againe from the dead. He aſſended into heauen, and ſytteth at the ryght hande of God the father almyghtie. From thence he ſhall come to iudge the quicke and the dead. I beleeue in the holy ghoſt. The holy Catholique Churche. The communion of Saintes. The forgeueneſſe of ſinnes. The reſurrection of the body. And the lyfe euerlaſting. Amen.

Queſtion.

What dooeſt thou cheefely learne in theſe articles of thy beleefe?

Anſweare.

Fyrſt, I learne to beleeue in God the father, Who hath made me and all the World.

Secondly, in God the ſonne, who hath redeemed me and al mankynd.

Thyrdly, in God the holy ghoſte, Who ſanctifieth me, and al the elect people of God.

Queſtion.

You ſayde that your Godfathers and Godmothers, dyd promiſe for you, that you ſhould keepe Gods commaundements. Tel me howe many there be.

Anſweare.

Tenne.

Queſtion.

Whiche be they?

Anſweare.



THE ſame which God ſpake in the .xx. Chapter of Exodus, ſaying, I am the Lord thy God, Which haue brought thee out of the land of Egypt, out of the houſe of bondage.

i. Thou ſhalt haue none other Gods but me.

ii. Thou ſhalt not make to thy ſelfe any grauen image, nor the lykeneſſe of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: Thou ſhalt not bowe downe to them, nor worſhip them. For I the Lord thy God am a gelous God, and viſite the ſinnes of the fathers vpon the chyldren, vnto the thyrde and fourth generation of them that hate me, and ſhewe mercye vnto thouſandes,

ſandes in them that loue me, and keepe my commaundementes.

iii. Thou ſhalt not take the name of the Lorde thy God in vayne: for the Lorde wyll not holde hym guiltleſſe that taketh his name in vayne.

iiii. Remember that thou kepe holy the Sabboth day. Sixe dayes ſhalt thou labour and doo all that thou haſt to doo: but the ſeuenth day is the Sabboth of the Lorde thy God. In it thou ſhalt doo no maner of woorke, thou, and thy ſonne, and thy daughter, thy man ſeruaunt, and thy maide ſeruaunt, thy cattell, and the ſtraunger that is within thy gates: for in ſixe dayes the Lorde made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day. Wherefore the Lorde bleſſed the ſeuenth day, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the lande whiche the Lorde thy God geueth thee.

vi. Thou ſhalt doo no murder.

vii. Thou ſhalt not commit adulterie.

viii. Thou ſhalt not ſteale.

ix. Thou ſhalt not beare falſe witneſſe agaynſt thy neyghbour.

x. Thou ſhalt not couet thy neyghbours houſe, thou ſhalt not couet thy neyghbours wyfe, nor his ſeruaunt, nor his mayde, nor his Oxe, nor his Aſſe, nor any thyng that is his.

Queſtion.

What dooeſt thou cheefely learne by theſe commaundementes?

Anſweare.

I learne two thynges. My duetie towardes God, and my duetie towardes my neyghbour.

Queſtion.

What is thy duetie towards God?

Anſweare.

My duetie towardes God is, to beleeue in hym, to feare hym, and to loue hym with all my hart, with al my mynde, with all my ſoule, and with all my ſtrength. To woorſhyp

hym. To geue hym thankes. To put my whole trust in hym. To cal vpon hym. To honour his holy name and his worde, and to serue hym truely al the dayes of my lyfe.

Question.

What is thy duety towardes thy neyghbour?

Answeare.

My duety towards my neyghbour is, to loue hym as my selfe, and to doo to all men, as I would they should doo vnto me, to loue, honour, and succour my father and mother. To honour and obey the Queene and her ministers. To submit my selfe to all my gouernours, teachers, spiritual Pastours & Maisters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word nor deede. To be true and iust in all my dealyng. To beare no malice nor hatred in my hart. To keepe my handes from picking and stealyng, & my tongue from euyl speaking, lying, and slaunderyng. To keepe my body in temperaunce, soberneſſe, and chastitie. Not to couet nor desyre other mens goodes: But learne and labour truely to get myne owne lyuyng, and to doo my duety in that state of lyfe, vnto the whiche it shal please God to cal me.

Question.

My good chylde knowe this, that thou art not able to dōo these thynges of thy selfe, nor to walke in the commaundementes of God, and to serue hym, without his speciall grace, whiche thou must learne at all tymes to call for by diligent prayer. Let me heare therefore yf thou canst say the Lordes prayer.

Answeare.



UR father whiche art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be doone in earth, as it is in heauen. Geue vs this day our dayly bread, and forgeue vs our trespasses, as we forgeue them that trespasse agaynst vs. And leade vs not into temptation: But delyuer vs from euyl. Amen.

Question.

What desyrest thou of God in this prayer?

Answeare.

I desyre my Lorde God our heauenly father, who is the geuer

geuer of al goodneſſe, to ſend his grace vnto me, & to al people, that we may Woorſhyp hym, ſerue hym, and obey hym as we ought to doo. And I pray vnto God, that he wyl ſende vs all thynges that be needeful both for our ſoules and bodyes: And that he wyll be mercifull vnto vs, and forgeue vs our ſinnes: And that it wyll pleaſe hym to ſaue and defende vs in all dangers ghoſtly and bodyly: And that he wyll keepe vs from ſynne and wickedneſſe, and from our ghoſtly enimie, & from euerlaſtyng death. And this I truſt he wyl doo of his mercye and goodneſſe, through our Lorde Jeſus Chriſte. And therefore I ſay, Amen. So be it.

So ſoone as the children can ſay in their mother tongue the articles of the fayth, the Lordes prayer, the ten Commaundementes, and alſo can anſweare to ſuche queſtions of this ſhorte Catechiſme, as the Byshop (or ſuche as he ſhall appoynt) ſhall by his diſcretion appoſe them in: then ſhal they be brought to the Bishop by one that shalbe his Godfather or Godmother, that euery chylde may haue a witnes of his Confirmation.

And the Byſhop ſhall confirme them on this Wyſe.

Confirmation.

Our helpe is in the name of the Lorde.

Anſweare.

Which hath made heauen and earth.

Miniſter.

Bleſſed be the name of the Lorde.

Anſweare.

Henceforth Worlde without ende.

Miniſter.

Lorde heare our prayer.

Anſwere.

And let our crye come vnto thee.

Let vs pray.

ALmyghtie and euerlyuyng God, who haſt vouchſafed to regenerate theſe thy ſeruauntes by Water and the holy ghoſte, and haſt geuen vnto them forgeueneſſe of al theyr ſinnes: ſtrengthen them We beſeeche thee (O Lorde) with the holy ghoſte the comforter,

foꝛter, and dayly increaſe in them thy manifolde gyftes of grace, the ſpirite of wyſedome and vnderſtandyng, the ſpirite of counſayle and ghoſtly ſtrength, the ſpirite of knowledge & true godlyneſſe: and fulfyll them (O Lord) with the ſpirite of thy holy feare. Amen.

Then the Byſhop ſhal lay his hande vppon euery chylde ſeuerally, ſaying.

Defende (O Lorde) this chylde with thy heauenly grace, that he may continue thine foꝛ euer, and dayly increaſe in thy holy ſpirite moꝛe and moꝛe, vntil he come vnto thy euerlaſting kyngdome. Amen.

Then ſhal the Byſhop ſay.

Let vs pꝛay.



Almyghtie euerlyuyng God, which makeſt vs both to wyll, and to do thoſe thinges that be good and acceptable vnto thy Maieſtie: we make our humble ſupplications vnto thee foꝛ theſe chyldꝛen, vpon whom (after the example of thy holy Apoſtles) we haue layde our handes, to certifie them (by this ſigne) of thy fauoure and gratious goodneſſe towarde them: let thy fatherly hande, We beſeeche thee, euer be ouer them, let thy holy ſpirite euer be with them, and ſo leade them in the knowledge and obedience of thy Woꝛde, that in the ende they may obteine the euerlaſtyng lyfe, thꝛough our Lord Jeſus Chꝛiſt, who with thee and the holy ghoſt liueth and raigneth one God, Woꝛlde without ende. Amen.

Then the Byſhop ſhal bleſſe the chyldren, ſaying thus.

The bleſſyng of GOD almyghtie, the father, the ſonne, and the holy ghoſte, be vppon you, and remayne with you foꝛ euer. Amen.

The Curate of euery paryſhe, or ſome other at his appoyntment, ſhall diligently vppon ſundayes and holy dayes, halfe an houre before Euenſong, openly in the Churche, inſtruct and examine ſo many chyldren of his paryſhe, ſent vnto him, as the tyme wyl ſerue, and as he ſhal thinke conuenient, in ſome part of this Catechiſme.

And all Fathers, Mothers, Maiſters and Dames, ſhal cauſe their chyldren, ſeruauntes, and prentiſes (which haue not learned their Catechiſme) to come to the Churche at the tyme appoynted, and obediently to heare, and

and be ordered by the Curate, vntyl ſuche tyme as they haue learned all that is here appoynted for them to learne. And whenſoeuer the Byſhop ſhall geue knowledge for chyldren to be brought afore hym to any conuenient place for their confirmatiō, then ſhal the Curate of euery parish, eyther bryng or ſend in wrytyng the names of al thoſe children of his pariſhe, which can ſay the articles of their fayth, the Lords prayer, & the ten Commaundementes, & alſo howe many of them can anſweare to the other queſtions conteyned in this Catechiſme.

And there ſhal none be admitted to the holy Communion, vntyl ſuch tyme as he can ſay the Catechiſme, and be confirmed.

The fourme of ſolemnization of Matrimonie.

Fyrſt, the banes muſt be aſked three ſeuerall ſundayes or holy dayes, in the tyme of ſeruice, the people beyng preſent, after the accuſtomed manner.

And if the perſons that would be maried, dwel in diuers pariſhes, the banes muſt be aſked in both pariſhes: & the Curate of the one pariſhe ſhal not ſolemnize Matrimonie betwixt them, without a certificate of the banes being thriſe aſked, from the Curate of the other pariſhe.

At the day appoynted for ſolemnization of Matrimonie, the perſons to be maryed ſhal come into the body of the Churche, with their freendes and neyghbours, and there the Prieſt ſhal thus ſay.

DEarely beloued frendes, we are geathered togeather here in the ſyght of God, and in the face of his congregation, to ioyne togeather this man and this woman in holy matrimonie, Whiche is an honourable eſtate, inſtituted of God in paradiſe, in the time of mans innocencie, ſignifiyng vnto vs the myſticall vnion that is betwixt Chriſte and his churche: Which holy eſtate Chriſt adourned and beautified with his preſence and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men, and therefore is not to be enterpriſed nor taken in hand vnaduiſedly, lyghtly, or wantonly, to ſatiſfie mens carnall luſtes and appetites, lyke bruite beaſtes that

that haue no vnderstandyng: but reuerently, discreetly, aduisedly, soberly, and in the feare of God, duely consyderyng the causes for whiche matrimonie was ordeyned. One was, the procreation of chyldren, to be brought vp in the feare and nurture of the Lord, and prayse of God. Secondly, it was ordeyned for a remedie agaynst sinne, & to auoyde fornication, that suche persons as haue not the gyft of continencie, myght marrie, and keepe them selues vndefiled members of Christes body. Thyrdly, for the mutual societie, helpe, and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the whiche holy estate these two persons present come nowe to be ioyned. Therefore, if any man can shewe any iust cause why they may not lawfully be ioyned together: let hym nowe speake, or els hereafter for euer holde his peace.

And also speakyng to the persons that shalbe maried, he shal say.

I Require & charge you (as you wil answeare at the dreadful day of iudgement, when the secretes of all hartes shalbe disclosed) that yf eyther of you doo knowe any impediment why ye may not be lawfully ioyned togeather in matrimonie, that ye confesse it. For be ye well assured, that so many as be coupled togeather otherwyse then Gods woorde doth alow, are not ioyned togeather by God, neyther is theyr matrimonie lawfull.

At whiche day of mariage, if any man do alcage & declare any impediment why they may not be coupled togeather in Matrimonie, by Gods lawe, or the lawes of this Realme, and wil be bounden and sufficient suerties with him to the parties, or els put in a caution, to the full value of such charges, as the persons to be maried doeth susteyne, to proue his allegation: then the solemnization must be deferred, vnto such time as the trueth be tried. If no impediment be aleaged, then shal the Curate say vnto the man.

N. Wilt thou haue this Woman to thy Wedded Wife, to liue together after Gods ordinaunce, in the holy estate of matrimonie? Wylt thou loue her, comfort her, honour and keepe her, in sickneſſe and in health? And forsakyng all other, keepe thee onely to her, so long as you both shal lyue?

The

The man shal answeare.

I Wyll.

Then shal the Priest say to the woman.

N. Wylt thou haue this man to thy Wedded husbande, to lyue togeather after Gods ordinaunce, in the holy estate of matrimonie: Wylt thou obey hym, and serue hym, loue, honour, and keepe hym in sickenesse and in health, and forsaking all other keepe thee onely vnto hym, so long as you both shal lyue.

The woman shal answeare.

I Wyll.

Then shal the Minister say.

Who geueth this Woman to be maryed vnto this man:

And the Minister receiuing the woman at her father or frendes handes, shall cause the man to take the woman by the ryght hande, & so eyther to geue their troth to other. The man fyrst saying.

I N. take thee N. to my Wedded Wyfe, to haue & to hold, from this day forwarde, for better, for worse, for rycher, for poorer, in sickenesse and in health, to loue and to cherysshe, tyll death vs depart, accordyng to Gods holy ordinaunce: And thereto I plyght thee my troth.

Then shall they loose their handes, and the woman taking agayne the man by the ryght hand shal say.

I N. take thee N. to my Wedded husbande, to haue and to holde, from this day forwarde, for better, for worse, for ryther, for poorer, in sickenesse, and in health, to loue, cherysshe, and to obey, tyl death vs depart, according to Gods holy ordinaunce: And thereto I geue the my troth.

Then shall they againe loose their handes, & the man shal geue vnto the woman a ryng, laying the same vpon the booke, with the accustomed duetie to the Priest & Clarke. And the Priest taking the ring, shall delyuer it vnto the man, to put it vpon the fourth fynger of the womans left hand. And the man taught by the Priest shal say.

With this ryng I thee Wed, With my body I thee Worshyp, and With all my Worldly goodes I thee endue: In the name of the father, and of the sonne, and of the holy ghost, Amen.

Then the man leauing the ring vpon the fourth fynger of the womans left hande, the Minister shal say.

Let vs pray.

O Eternall God, creatour and preseruer of al mankind, geuer of all spiritual grace, the aucthour of euerlastyng lyfe: send thy blessing vpon these thy seruauntes, this man & this Woman, whom we blesse in thy name, that as Isahac and Rebecca lyued faythfully togeather, so these persons may surely performe & keepe the vowe and couenant betwixt them made, Whereof this ring geuen & receiued is a token and pledge, and may euer remayne in perfect loue & peace togeather, & lyue according vnto thy lawes: through Jesus Christ our lord. Amē.

Then shall the Priest ioyne theyr ryght handes togeather, and say.

Those whom God hath ioyned togeather, let no man put asunder.

Then shall the Minister speake vnto the people.

FOrasmuch as N. and N. haue consented togeather in holy Wedloke, and haue wytnessed the same before God and this companie, and therto haue geuen and pledged their troth eyther to other, and haue declared the same by geuing and receyuing of a ring, and by ioynyng of handes: I pronounce that they be man and wyfe togeather, In the name of the father, and of the sonne, and of the holy ghost. Amen.

And the minister shall adde this blessyng.

GOd the father, God the sōne, God the holy ghost, blesse, preserue, and keepe you, the Lord mercyfully With his fauour looke vpon you, and so fyll you with al spirituall benediction and grace, that you may so lyue togeather in this lyfe, that in the worlde to come, you may haue lyfe euerlastyng, Amen.

Then the Minister or Clarkes going to the Lordes table, shall say or syng this Psalme folowyng.

BLessed are all they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labour of thy handes: O well is thee, and happie shalt thou be.

Thy wyfe shalbe as the fruitefull vine: vpon the walles of thyne house.

Thy

Thy chyldren lyke the Olyue branches: rounde about thy table.

Loe thus shall the man be blessed: that feareth the Lord.

The Lorde from out of Sion shall blesse thee: that thou shalt see Hierusalem in prosperitie al thy lyfe long.

Yea, that thou shalt see thy chylders chyldren: and peace vpon Israel.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

¶ Or els this Psalme folowyng. *Deus misereatur.*

GOD be mercifull vnto vs, and blesse vs: and shewe vs the lyght of thy countenaunce, and be mercifull vnto vs. Psal. lxvii.

That thy way may be knowen vpon the earth: thy sauyng health among al nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke ryghteously, & gouerne the nations vppon the earth.

Let the people prayse thee, O God: let al the people prayse thee.

Then shall the earth bryng foorth her encrease: and God, euen our God, shal geue vs his blessing.

God shall blesse vs: and all the endes of the worlde shall feare hym.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is nowe. &c.

The Psalme ended, and the man and the woman kneelyng afore the Lordes table, the Priest standing at the table, and turnyng his face towarde them shall say.

Lorde haue mercie vpon vs.

Answeare.

Christe haue mercie vpon vs.

Minister.

Lorde haue mercie vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

Anſweare.

But delyuer vs from euyl. Amen.

Miniſter.

O Lorde ſaue thy ſeruaunt and thy handmayde.

Anſweare.

Which put theyr truſt in thee.

Miniſter.

O Lorde ſende them helpe from thy holy place.

Anſweare.

And euermore defende them.

Miniſter.

Be vnto them a towre of ſtrength.

Anſweare.

From the face of theyr enimie.

Miniſter.

O Lorde heare our prayer.

Anſweare.

And let our crye come vnto thee.

Miniſter.



God of Abraham, God of Iſahac, God of Iacob, bleſſe theſe thy ſeruauntes, and ſowe the ſeede of eternal lyfe in theyr myndes, that whatſoeuer in thy holy woorde they ſhall profytably learne, they may in deede fulfyll the ſame. Looke O Lorde mercifully vppon them from heauen, & bleſſe them. And as thou dyddeſt ſende thy bleſſyng vpon Abraham and Sara to theyr great comfort: ſo vouchſafe to ſende thy bleſſyng vppon theſe thy ſeruauntes, that they obeying thy wyll, and alwaye beyng in ſafetie vnder thy protection, may abyde in thy loue vnto theyr lyues ende, through Jeſus Chriſte our Lorde, Amen.

This prayer next folowyng, ſhalbe omitted where the woman is paſt chylde byrth.



Mercifull Lorde and heauenly father, by whoſe gratious gyfte mankynde is encreaſed: We beſeeche thee aſſyſte with thy bleſſyng theſe two perſons, that they may both be fruitefull in procreation of chyldren, and alſo lyue togeather ſo long in godly loue and honeſtie, that they may ſee their chylders chyldren, vnto the thyrde and fourth generation,

vnto

vnto thy prayse and honour, through Jesus Christ our Lord. Amen.

O GOD, which by thy myghtie power hast made all thynges of naught, whiche also after other thynges set in order, diddest appoynt that out of man (created after thyne owne image and similitude) woman shoulde take her beginning, and knitting them togeather, diddest teache that it shoulde neuer be lawfull to put a sunder those, whom thou by matrimonie hadst made one. O GOD, which hast consecrated the state of matrimonie to suche an excellent mysterie, that in it is signified and represented the spirituall mariage and vnitie betwixt Christe and his Churche: looke mercifully vppon these thy seruauntes, that both this man may loue his Wyfe, according to thy Worde (as Christe did loue his spouse the churche, who gaue hym selfe for it, louyng and cherishyng it euen as his owne flesshe) and also that this woman may be louyng and amiable to her husband as Rachel, wyse as Rebecca, faythfull and obedient as Sara, and in al quietnesse, sobrietie, and peace, be a folower of holy and godly matrons. O Lorde, blesse them both, and graunt them to inherite thy euerlasting kyngdome, through Jesus Christe our Lorde, Amen.

Then shal the Priest say.

ALmyghtie God, Whiche at the begynnyng dyd create our fyrst parentes Adam and Eue, and dyd sanctifie and ioyne them togeather in maryage: powre vpon you the ryches of his grace, sanctifie and blesse you, that ye may please hym both in body and soule, and lyue togeather in holy loue vnto your lyues ende, Amen.

Then shall beginne the Communion, and after the Gospel, shalbe sayd a sermon, wherein ordinarily, (so oft as there is any mariage, the office of man and wyfe shalbe declared, according to holy scripture. Or if there be no sermon, the Minister shall reade this that foloweth.

ALL ye Whiche are maryed, or Whiche entende to take the holy estate of matrimonie vppon you, heare What holy scripture dooth say, as touchyng the duetie of husbandes

towarde theyr wyues, and wyues towarde theyr husbandes.

Saint Paule (in his Epistle to the Ephesians the fyft chapter) dooth geue this commaundement to all maryed men, Ye husbandes loue your wyues, euen as Christe loued the Churche, and hath geuen hym selfe for it, to sanctifie it, purgeyng it in the fountayne of water, through the woorde, that he myght make it vnto hym selfe a glorious congregation, not hauing spot or wrynckle, or any suche thyng, but that it should be holy and blameles. So men are bounde to loue theyr owne wyues as theyr owne bodies. He that loueth his owne wyfe, loueth him selfe. For neuer dyd any man hate his owne flesh, but nourysheth, and cherysheth it, euen as the Lorde dooth the congregation. For we are members of his bodye, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shalbe ioyned vnto his wyfe, and they two shall be one flesh. This mysterye is great: but I speake of Christe and of the congregation. Neuertheles, let euery one of you so loue his owne wyfe, euen as hym selfe.

Lykewyse the same saint Paul (wryting to the Collossians) speaketh thus to all men that be maryed, Ye men loue your wyues, and be not bytter vnto them. ...loſ.iiii.

Heare also what saint Peter the Apostle of Christe, whiche was hym selfe a maryed man, sayth vnto all men that are maryed, Ye husbandes dwell with your wyues according to knowledge, geuyng honour vnto the wyfe, as vnto the weaker vessel, and as heyres togeather of the grace of lyfe, so that your prayers be not hyndered. ...et.iii.

Hytherto ye haue heard the duetie of the husband toward the wyfe. Nowe lykewyse ye wyues heare and learne your duetie towardes your husbandes, euen as it is playnely set foorth in holy scripture.

Saint Paul (in the forenamed Epistle to the Ephesians) teacheth you thus, Ye women submyt your selues vnto your owne husbandes, as vnto the Lorde: for the husbande is the wyues head, euen as Christe is the head of the Churche. And he also is the sauiour of the whole bo- ...hes.v.

dye,

dye. Therefore as the Churche and congregation is subiect vnto Christe, so lykewyse let the Wyues be also in subiection vnto their owne husbandes in all thynges. And agayne he sayth, Let the wyfe reuerence her husbande. (And in his Epistle to the Collossians) Saint Paul geueth you this short Lesson, Be Wyues submit your selues vnto your owne husbandes, as it is conuenient in the Lorde.

Saint Peter also doeth instruct you very godly, thus saying, Let Wyues be subiect to theyr owne husbandes, so that yf any obey not the Worde, they may be Wonne Without the Worde, by the conuersation of the Wyues, Whyle they behold your chaste conuersation coupled With feare. Whose apparel let it not be outWard With brayded heare, and trimmyng about With golde, eyther in puttyng on of gorgious apparell: but let the hyd man Whiche is in the hart, be Without all corruption, so that the spirite be mylde and quiet, Whiche is a pretious thyng in the syght of God. For after this manner (in the olde tyme) dyd the holy Women Which trusted in GOD, apparel them selues, beyng subiect to theyr owne husbandes: As Sara obeyed Abraham, calling him Lord, Whose daughters ye are made dooyng Well, and not beyng dismayed With any feare.

The newe maried persons (the same day of theyr marriage) must receiue the holy Communion.

The order for the visita-

tion of the sicke.

The Priest entring into the sicke persons house, shal say.

℣. Peace be in this house, and to al that dWel in it.

VVhen he commeth into the sicke mans presence, he shall say, kneeling downe.

REmember not Lorde our iniquities, nor the iniquities of our forefathers: Spare vs good Lord, spare thy people, whom thou hast redeemed With thy most precious blood, and be not angrie With vs for euer.

The visitation of the sicke.

Lorde haue mercie vpon vs.
Christ haue mercie vpon vs.
Lorde haue mercie vpon vs.
Our father Whiche art in heauen.&c.
And leade vs not into temptation.

Answeare.

But delyuer vs from euyl. Amen.

Ministeer.

O Lorde saue thy seruaunt.

Answeare.

Whiche putteth his trust in thee.

Ministeer.

Sende hym helpe from thy holy place.

Answeare.

And euermore myghtily defende hym.

Ministeer.

Let the enimie haue none aduantage of hym.

Answeare.

Nor the wicked approche to hurt hym.

Ministeer.

Be vnto hym (O Lorde) a strong towre.

Answeare.

From the face of his enimie.

Ministeer.

Lorde heare our prayers.

Answeare.

And let our crye come vnto thee.

Ministeer.

O Lorde looke downe from heauen, behold, visite, and releeue this thy seruaunt, looke vpon hym with the eyes of thy mercie, geue hym comfort & sure confidence in thee, defende hym from the danger of the enimie, & keepe hym in perpetuall peace and safetie, through Jesus Christe our Lorde. Amen.

HEare vs almyghtie and most mercifull God and Sauiour, extende thy accustomed goodnesse to this thy seruaunt, which is greeued with sickenesse, visite hym (O Lorde) as thou dydd est visite Peters wyues mother, and the Captaynes seruaunt.

seruaunt. So visite and restore to this sicke person his former health(yf it be thy Wyll) or els geue hym grace so to take thy visitation, that after this paynefull lyfe ended, he may dWell With thee in lyfe euerlastyng, Amen.

Then shall the Minister exhort the sicke person, after this fourme, or other lyke.

DEarely beloued, knoWe this, that almightie God is the Lorde of lyfe and death, and ouer all thynges to them parteynyng, as youth, strength, health, age, Weakenesse, & sickenesse. Wherefore, What so euer your sickenesse is, knoWe you certaynely that it is Gods visitation. And for What cause so euer this sickenesse is sent vnto you, Whether it be to trye your patience for the example of other, and that your fayth may be founde in the day of the Lorde laudable, glorious, and honourable, to the encrease of glorie and endlesse felicitie, or els it be sent vnto you to correct and amende in you Whatsoeuer dooth offende the eyes of your heauenly father: knoWe you certaynely, that yf you truely repent you of your sinnes, and beare your sickness patiently, trustyng in Gods mercye, for his deare sonne Jesus Christes sake, and render vnto hym humble thankes for his fatherly visitation, submyttyng your selfe Wholy to his Wyll, it shall turne to your profite, and helpe you forWarde in the ryght Way that leadeth vnto euerlastyng lyfe.

If the person visited be very sicke, then the Curate may ende hi exhortation in this place.

Take therefore in good Woorth the chastisement of the Lorde. For Whom the Lorde loueth, he chastiseth: Yea (as saint Paul sayth) he scourgeth euery sonne Whiche he receyueth. If ye endure chastisement, he offereth hym selfe vnto you, as vnto his oWne chyldren. What sonne is he that the father chastiseth not? If ye be not vnder correction (Whereof all true chyldren are partakers) then are ye bastardes, & not chyldren. Therefore seyng that When our carnall fathers do correct vs, We reuerently obey them: shall We not noW muche rather be obedient to our spirituall father, and so lyue? and they for a fewe dayes doo chastise vs after theyr oWne pleasure:

sure: but he dooth chastise vs for our profite, to the intent he may make vs partakers of his holynesse. These woordes (good brother) are Gods woordes, and written in holy scripture for our comfort and instruction, that We shoulde patiently and with thankes geuyng, beare our heauenly fathers correction, When so euer by any maner of aduersitie it shall please his gratious goodnesse to visite vs. And there shoulde be no greater comfort to Christian persons, then to be made lyke vnto Christe, by sufferyng patiently aduersities, troubles, and sicknesses. For he hym selfe went not vp to ioy, but fyrste he suffered payne, he entred not into his glory, before he was crucified. So truely our way to eternall ioy, is, to suffer here with Christe, and our doore to enter into eternal lyfe, is gladlye to dye with Christe, that We may ryse agayne from death, and dwell with hym in euerlastyng lyfe. Now therefore takyng your sickenesse (which is thus profitable for you) patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your baptisme. And for as muche as after this lyfe, there is accompt to be geuen vnto the ryghteous iudge of whom al must be iudged without respect of persons: I requyre you to examine your selfe, and your state, both towarde God and man, so that accusyng and condemnyng your selfe, for your owne faultes, you may fynde mercie at our heauenly fathers hande for Christes sake, and not be accused and condemned in that fearefull iudgement. Therefore I shall shortly rehearse the articles of our fayth, that you may knowe whether you doo beleeue as a Christian man shoulde, or no.

Then the Minister shall rehearse the Articles of the fayth, saying thus.

Doest thou beleeue in God the father almyghtie:

And so foorth as it is in Baptisme.

Then shal the Minister examine whether he be in charitie with al the worlde, exhortyng hym to forgeue from the bottome of his hart, all persons that haue offended hym, and yf he haue offended other, to aske them forgeueneſſe. And where he hath doone iniurie or wrong to any man, that he make amendes to the vttermost of his power. And yf he haue not afore disposed his goodes, let hym then make his wyl. But

men

men must be oft admonished that they set an order for their temporal goods and landes, when they bein health, and also declare his debtes what he oweth, and what is owyng vnto hym, for dischargyng of his conscience, and quietnesse of his executours.

These woordes before rehearsed, may be sayde before the Minister begin his prayer, as he shal see cause.

The Minister may not forget, nor omit to moove the sicke person (and that most instantly) to liberalitie towardes the poore.

Here shal the sicke person make a special confession, yf he feele his conscience troubled with any waightie matter. After whiche confession, the Priest shal absolue hym after this sort.

OUR Lord Jesus Christe, who hath left power to his Church to absolue all synners whiche truly repent and beleeue in hym, of his great mercye forgeue thee thyne offences, & by his authoritie committed to me, I absolue thee from all thy sinnes, In the name of the father, and of the sonne, and of the holy ghost, Amen.

And then the Priest shal say the Collect folowyng.

Let vs pray.

OMost mercyfull God, which according to the multitude of thy mercies, doest so put away the sinnes of those whiche truely repent, that thou remembrest them no more: open thyne eye of mercie vpon this thy seruaunt, who most earnestly desireth pardon & forgeuenesse. Renue in hym (most louyng father) whatsoeuer hath been decayed by the fraud and malice of the deuyl, or by his owne carnall wyl and frayletie, preserue and continue this sicke member in the vnitie of thy Churche, consyder his contrition, accept his teares, asswage his payne, as shalbe seene to thee moste expedient for hym. And for as muche as he putteth his full trust only in thy mercye, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merites of thy most dearely beloued sonne Jesus Christe. Amen.

Then

The visitation of the sicke.

Then the Minister shal say this Psalme.



IN thee, O Lorde, haue I put my trust, let me neuer be put to confusion: but ryd me, and deliuer me into thy ryghteousnesse, euclyne thyne eare vnto me, and saue me.

Be thou my strong holde (whereunto I may alway resort:) thou hast promised to helpe me, for thou art my house of defence, and my castle.

Delyuer me (O my God) out of the hande of the vngodly: out of the hande of the vnrighteous and cruel man.

For thou (O Lorde God) art the thyng that I long for: thou art my hope euen from my youth.

Through thee haue I been holden vp euer since I was borne: thou art he that tooke me out of my mothers Wombe, my prayse shal alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

Oh let my mouth be fylled With thy prayse: (that I may syng of thy glory) and honour al the day long.

Cast me not away in the tyme of age: forsake me not when my strength fayleth me.

For myne enimies speake agaynst me, and they that laye wayte for my soule, take theyr counsayle togeather, saying: God hath forsaken hym, persecute hym, and take hym, for there is none to delyuer hym.

Goe not farre from me, O God: my God hast thee to helpe me.

Let them be confounded and perysshe, that are against my soule: let them be couered With shame and dishonour that seeke to do me euyl.

As for me, I Wyll patiently abyde alway: and Wyll prayse thee more and more.

My mouth shall dayly speake of thy ryghteousnesse and saluation: for I knowe no ende thereof.

I Wyl goe forth in the strength of the Lorde God: and Wyl make mention of thy ryghteousnesse onely.

Thou

The visitation of the sicke.

Thou (O God) hast taught me from my youth vp, vntyl nowe: therefore I wyll tell of thy wonderous workes.

Forsake me not (O God) in myne olde age, when I am gray headed: vntyll I haue shewed thy strength vnto this generation, & thy power to al them that are yet for to come.

Thy ryghteousnesse (O GOD) is very hygh, and great thynges are they that thou hast doone: O God, who is lyke vnto thee:

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refreshe me: yea, and broughtest me from the deepe of the earth agayne.

Thou hast brought me to great honour: and comforted me on euery syde.

Therefore wyll I prayse thee and thy faythfulnesse (O God) playing vpon an instrument of musicke: vnto thee wyll I syng vpon the Harpe, O thou holy one of Israel.

My lyppes wyll be fayne when I syng vnto thee: and so wyll my soule whom thou hast delyuered.

My tongue also shal talke of thy ryghteousnesse al the day long: for they are confounded and brought vnto shame that seeke to doo me euyll.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng, is nowe, &c.

Addyng this.

O Sauiour of the world saue vs, which by thy crosse and pretious blood hast redeemed vs, helpe vs, We beseeche thee, O God.

Then shall the Minister say.

THE almyghtie Lorde, whiche is a most strong towre to all them that put their trust in hym, to whom all thynges in heauen, in earth, and vnder the earth doo bowe and obey, be nowe and euermore thy defence, and make thee knowe and feele, that there is none other name vnder heauen geuen to man, in whom and through whom thou mayest receyue health and saluation, but onely the name of our Lorde Iesus Christe, Amen.

The

The Communion of the ſicke.



FOR as muche as all mortal men be ſubiect to many ſodayne perils, diſeaſes, and ſyckneſſes, and euer vncertaine what tyme they ſhall depart out of this lyfe: Therefore to the intent they may be alwayes in a redyneſſe to dye, when ſo euer it ſhall pleaſe almyghtie God to call them, the Curates ſhal diligently from tyme to tyme, but ſpecially in the plague tyme, exhort theyr Paryſhioners to the oft receiuyng (in the Churche) of the holy Communion of the body and blood of our Sauiour Chriſte: Whiche (yf they doo) they ſhall haue no cauſe in theyr ſodayne viſitation to be vnquiet for lacke of the ſame: But yf the ſycke perſon be not able to come to the Churche, and yet is deſyrous to receyue the Communion in his houſe: then he muſt geue knowledge ouer nyght, or els early in the morning, to the Curate, ſignifyng alſo howe many be appoynted to Communicate with him: And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, & a good number to receiue the Communion with the ſicke perſon, with all thynges neceſſarie for the ſame, he ſhal there miniſter the holy Communion.

The Collect.

ALmyghtie euerlyuyng God, maker of mankynde, Which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receyue: We beſeech thee to haue mercie vppon this thy ſeruaunt viſited with thy hande, and to graunt that he may take his ſickneſſe patiently, and recouer his bodyly health (yf it be thy gratious wyl) & Whenſoeuer his ſoule ſhall depart from the body, it may be Without ſpot preſented vnto thee, through Jeſus Chriſt our Lorde, Amen.

The Epiſtle.

Ieb. xii

MY ſonne, deſpiſe not the correction of the Lorde, neyther faynt When thou art rebuked of hym, for Whom the Lorde loueth, hym he correcteth, yea and he ſcourgeth euery ſonne Whom he receyueth.

The Communion of the ſicke.

The Goſpel.

VErely, verely I ſay vnto you, He that heareth my Woorde, and beleeueth on hym that ſent me, hath euerlaſtyng lyfe, and ſhall not come vnto damnation, but he paſſeth from death vnto lyfe. Iohn. v.

¶ At the tyme of the diſtributing of the holy Sacrament, the Prieſt ſhall fyrſt receyue the Communion hym ſelfe, and after miniſter vnto them that be appoynted to Communicate with the ſycke.

¶ But yf any man (eyther by reaſon of extremitie of ſickeneſſe, or for lacke of warnyng in due tyme to the Curate, or for lacke of companye to receiue with hym, or by any other iuſt impediment) doo not receiue the ſacrament of Chriſtes body and blood: then the Curate ſhall inſtruct hym, that yf he doo truely repent hym of his ſinnes, and ſtedfaſtly beleeue that Jeſus Chriſte hath ſuffered death vpon the croſſe for hym, and ſhedde his blood for his redemption, earneſtly remembryng the benefites he hath thereby, & geuyng hym hartie thankes therfore: he dooth eate and drinke the body and blood of our ſauiour Chriſt profitably to his ſoules health, although he doo not receiue the ſacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion al at one tyme: then the prieſt for more expedition, ſhal cut of the fourme of the viſitation, at the Pſalme (In thee O Lorde haue I put my truſt) and goe ſtrayght to the Communion.

¶ In the tyme of plague, ſweate, or ſuche other lyke contagious tymes of ſickneſſes or diſeaſes, when none of the paryſhe or neyghbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection: vpon ſpecial requeſt of the diſeaſed, the miniſter may alonly communicate with hym.

The order for the burial of the dead.

The Prieſt meeting the corpes at the Churche ſtile, ſhall ſay, or els the prieſtes and clarkes ſhall ſing, and ſo goe eyther vnto the churche, or towardes the graue.

)hn,xi.  Am the reſurrection and the lyfe (ſayth the Lorde.) He that beleeueth in me, yea though he were dead, yet ſhall he lyue. And Who ſo euer lyueth and beleeueth in me, ſhall not dye for euer.

)b,xix.  Know that my redeemer liueth, and that I ſhall ryſe out of the earth in the laſt day, and ſhalbe couered againe With my ſkinne, and ſhal ſee God in my fleſhe, yea, and I mee ſelfe ſhall beholde hym, not With other, but With theſe ſame eyes.

Tim.vi.  E brought nothyng into this Worlde, neyther may We cary any thyng out of this Worlde. The Lorde geueth, and the Lord taketh aWay. Euen as it pleaſeth the Lorde, ſo commeth thynges to paſſe: Bleſſed be the name of the Lorde.

b.i.

VVhen they come to the graue, whiles the corpes is made redie to be layde in the earth, the Prieſt ſhall ſay, or the Prieſt and Clarkes ſhal ſyng.

b.xix.  An that is borne of a Woman hath but a ſhort tyme to lyue, and is full of miſerie, he commeth vp, and is cut doWne lyke a floure. He fleeth as it Were a ſhadoWe, and neuer continueth in one ſtaye. In the myddeſt of life We be in death. Of Whom may We ſeeke for ſuccour but of thee, O Lorde, Whiche for our ſinnes iuſtly art diſpleaſed: Yet O Lord God moſt holye, O Lorde moſt myghtie, O holy and moſte mercifull ſauiour, deliuer vs not into the bitter paynes of eternall death. Thou knoWeſt Lorde the ſecretes of our hartes, ſhutte not vp thy mercyfull eyes to our prayers: But ſpare vs Lorde moſte

I

holy,

holy, O God moſt myghtie, O holy and mercifull ſauiour, thou moſt woorthie iudge eternall, ſuffer vs not at our laſt houre for any paynes of death to fal from thee.

Then while the earth shalbe caſt vppon the body by ſome ſtandyng by, the Prieſt shall ſay.

FOR as muche as it hath pleaſed almyghtye God of his great mercie, to take vnto hym ſelfe the ſoule of our deare brother here departed: We therfore commit his body to the grounde, earth to earth, aſhes to aſhes, duſt to duſt, in ſure & certayne hope of reſurrection to eternall lyfe, through our Lord Jeſus Chriſte, Who ſhal change our vile body, that it may be like to his glorious body, according to the myghtie woorking, Whereby he is able to ſubdue al thynges to hym ſelfe.

Then shall be ſayde or ſong

I Heard a voyce from heauen, ſaying vnto me, Wryte from henceforth, Bleſſed are the dead Whiche dye in the Lorde, euen ſo ſayth the ſpirite, that they reſt from theyr labours.

Then shal folowe this Leſſon taken out of the .xv. Chapter to the Corinthians, the fyrſt Epiſtle.

CHriſte is ryſen from the dead, and become the firſt fruites of them that ſlept. For by a man came death, and by a man came the reſurrection of the dead. For as by Adam all dye: Euen ſo by Chriſte ſhal all be made alyue, but euery man in his owne order. The fyrſt is Chriſte, then they that are Chriſtes at his commyng. Then commeth the ende, When he hath delyuered vp the kyngdome to God the father, When he hath put downe all rule, and all authoritie and power: For he muſt raigne tyll he hath put all his enimies vnder his feete. The laſt enimie that ſhalbe deſtroyed is death. For he hath put all thynges vnder his feete. But When he ſayth, all thynges are put vnder hym: it is manifeſt that he is excepted

cepted whiche dyd put all thynges vnder hym. When all thynges are subdued vnto hym, then shal the sonne also him selfe be subiecte vnto hym that put al thynges vnder hym, that God may be all in all. Els What doo they Whiche are baptised ouer the dead, yf the dead ryse not at all? Why are they then baptised ouer them? Yea, and Why stand We alway then in ieopardye? By our reioycyng Which I haue in Christe Iesu our Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the manner of men, What auauntageth it me, yf the dead ryse not agayne. Let vs eate and drynke, for to morowe We shall dye. Be not deceyued, euyll woordes corrupt good manners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some men wyll say, Howe aryse the dead? with What bodye shall they come? Thou foole, that whiche thou sowest, is not quickened, except it dye. And What sowest thou? Thou sowest not that body that shalbe, but bare corne, as of Wheate, or some other: but God geueth it a bodye at his pleasure, to euery seede his owne body. All flesche is not one manner of flesche. But there is one manner of flesche of men, and another manner of flesche of beastes, another of fyshes, another of birdes. There are also celestial bodyes, and there are bodyes terrestrial. But the glorie of the celestial is one, and the glorye of the terrestriall is another. There is one manner glory of the Sunne, and another glory of the Moone, & another glory of the Starres. For one Starre differeth from another in glorie. So is the resurrection of the dead. It is sowen in corruption, it ryseth agayne in incorruption. It is sowen in dishonour, it ryseth agayne in honour. It is sowen in Weakenesse, it ryseth agayne in power. It is sowen a naturall body, it ryseth agayne a spirituall body. There is a naturall body, and there is a spirituall body, as it is also Written: The fyrst man Adam Was made a lyuyng soule, and the last Adam was made a quickenyng spirite. Howbeit, that is not fyrst Whiche is spiritual, but that whiche is naturall, and then that Whiche is spirituall. The fyrst man is of the earth, earthie. The seconde man is the Lorde from heauen, heauenly. As is the

earthie,

earthie, ſuch are they that be earthie. And as is the heauenly, ſuche are they that are heauenly. And as we haue borne the image of the earthie, ſo ſhall we beare the image of the heauenly. This I ſay brethren, that fleſhe and blood can not inherite the kyngdome of God, neyther dooth corruption inherite incorruption. Beholde, I ſhewe you a myſterie. We ſhall not all ſleepe: but we ſhall all be chaunged, and that in a moment, in the twinkling of an eye, by the laſt trumpe. For the trumpe ſhall blowe, and the dead ſhal ryſe incorruptible, and we ſhalbe changed. For this corruptible, muſt put on incorruption, & this mortall, muſt put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then ſhalbe brought to paſſe the ſaying that is written: Death is ſwalowed vp in victorie: Death where is thy ſtyng? Hell where is thy victorie? The ſtyng of death is ſynne: and the ſtrength of ſynne is the lawe. But thankes be vnto God, which hath geuen vs victorie through our Lorde Jeſus Chriſte. Therefore my deare brethren, be ye ſtedfaſt and vnmoueable, alwayes ryche in the woorke of the Lorde, for as much as ye knowe howe that your labour is not in vayne in the Lorde.

The Leſſon ended, the Prieſt ſhall ſay.

Lorde haue mercie vpon vs.
Chriſte haue mercie vpon vs.
Lorde haue mercie vpon vs.
Our father whiche art in heauen. &c.
And leade vs not into temptation.

Anſweare.

But delyuer vs from euyl. Amen.

Prieſt.



Almyghtie God, with whom doo lyue the ſpirites of them that depart hence in the Lorde, and in whom the ſoules of them that be elected, after they be delyuered from the burden of the fleſhe, be in ioy and felicitie: We geue thee hartie thankes, for that it hath pleaſed thee to delyuer this. N. our

brother out of the miseryes of this sinfull worlde, beseeching thee that it may please thee of thy gratious goodnesse, shortly to accomplyshe the number of thyne elect, and to hasten thy kyngdome, that We with this our brother, and all other departed in the true fayth of thy holy name, may haue our perfect consummation and blisse both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.



Mercifull God, the father of our Lorde Jesus Christe, Who is the resurrection and the lyfe, in Whom whosoeuer beleeueth, shal lyue, though he dye, and whosoeuer lyueth, and beleeueth in him, shal not dye eternally, Who also taught vs (by his holye Apostle Paul) not to be sory as men without hope, for them that sleepe in him: We meekely beseeche thee (O father) to rayse vs from the death of synne, vnto the lyfe of ryghteousnesse, that When we shall depart this lyfe, We may rest in hym, as our hope is this our brother doeth, and that at the generall resurrection in the last day, We may be founde acceptable in thy syght, and receyue that blessyng Whiche thy Welbeloued sonne shal then pronounce to all that loue and feare thee, saying, Come ye blessed children of my father, receyue the kyngdome prepared for you from the begynnyng of the worlde: Graunt this We beseech thee, O merciful father, through Jesus Christ our mediatour & redeemer.

AMEN.

The thankes geuing of wo-

men after chylde byrth, commonly called the Churchyng of women.

¶ The woman ſhall come into the Churche, and there ſhal kneele downe in ſome conuenient place, nygh vnto the place where the table ſtandeth: and the Prieſt ſtandyng by her, ſhall ſay theſe woordes, or ſuch lyke, as the caſe shall require.

FOraſmuche as it hath pleaſed almyghtie God of his goodneſſe to geue you ſafe delyuerance, and hath preſerued you in the great danger of chylde byrth: ye ſhall therefore geue harty thankes vnto God, and pray.

Then shall the Prieſt ſay this Pſalme.

I haue lyfted vp myne eyes vnto the hylles: from whence commeth my helpe. Pſa. l. 121

My helpe commeth euen from the Lorde: whiche hath made heauen and earth.

He wyll not ſuffer thy foote to be moued: and he that keepeth thee wyll not ſleepe.

Behold, he that keepeth Iſrael: ſhall neyther ſlumber nor ſleepe.

The Lorde hym ſelfe is thy keeper: the Lorde is thy defence vpon thy ryght hande.

So that the ſunne ſhall not burne thee by day: neyther the moone by nyght.

The Lorde ſhall preſerue thee from all euyll: yea it is euen he that ſhall keepe thy ſoule.

The Lorde ſhal preſerue thy goyng out, and thy comming in: from this tyme forth for euermore.

Glory be to the father, and to the ſonne. &c.

As it was in the beginning, is nowe. &c.

Lorde haue mercie vpon vs.

Chriſte haue mercie vpon vs.

Lorde haue mercie vpon vs.

Churching of women.

Our father whiche art in heauen. &c.
And leade vs not into temptation.
Answeare.
But deliuer vs from euyl, Amen.
Priest.
O Lorde saue this woman thy seruaunt.
Answeare.
Which putteth her trust in thee.
Priest.
Be thou to her a strong towre.
Answeare.
From the face of her enimie.
Priest.
Lorde heare our prayer.
Answeare.
And let our cry come vnto thee.
Priest.
Let vs pray.



Almyghtie God, which hast delyuered this womã thy seruant from the great payne and peril of chyld byrth: Graunt we beseeche thee (most mercifull father) that she through thy helpe, may both faythfully lyue and walke in her vocation, accordyng to thy wyll, in this lyfe present, and also may be partaker of euerlastyng glorye in the lyfe to come, through Jesus Christe our Lorde, Amen.

¶ The woman that commeth to geue her thankes, must offer accustomed offerynges: and if there be a Communion, it is conuenient that she receyue the holy Communion.

A Commination agaynſt ſinners, *with certayne prayers to be vſed diuers* tymes in the yeere.

After Morning prayer, the people beyng called togeather by the rynging of a Bell, and aſſembled in the Churche, the Englyſhe Letanie ſhalbe ſayd, after the accuſtomed maner: whiche ended, the Prieſt ſhall goe into the pulpit, and ſay thus.

BRethren, in the primatiue Church there was a godly diſcipline, that at the begynnyng of Lent, ſuch perſons as were notorious ſinners, were put to open penaunce, and puniſhed in this worlde, that theyr ſoules myght be ſaued in the day of the Lorde: And that other admoniſhed by theyr example, myght be more afrayde to offende. In the ſteede whereof, vntyll the ſayde diſcipline may be reſtored agayne, (which thyng is much to be wiſhed) it is thought good that at this tyme (in your preſence) ſhould be read the generall ſentences of Gods curſing, agaynſt impenitent ſinners, gathered out of the .xxvii. Chapter of Deuteronomie, and other places of ſcripture: And that ye ſhould anſweare to euery ſentence, Amen. To the intent that you beyng admoniſhed of the great indignation of God againſt ſinners, may the rather be called to earneſt and true repentaunce, and may walke more warely in theſe daungerous dayes, fleeyng from ſuche vices, for the whiche ye affirme with your owne mouthes the curſe of GOD to be due.

Curſed is that man that maketh anye carued or molten image, an abomination to the Lord, the worke of the hands of the craftes man, and putteth it in a ſecrete place to woorſhip it.

And the people ſhall anſweare and ſay.

Amen.

Miniſter.

Curſed is he that curſeth his father and mother.

Anſweare.

Amen.

A Commination.

Miniſter.

Curſed is he that remoueth away the marke of his neyghbours land.

Anſweare.

Amen.

Miniſter.

Curſed is he that maketh the blynde to goe out of his way.

Anſweare.

Amen.

Miniſter.

Curſed is he that letteth in iudgement the ryght of the ſtraunger, of them that be fatherleſſe, and of WidoWes.

Anſweare.

Amen.

Miniſter.

Curſed is he that ſmyteth his neyghbour ſecretly.

Anſweare.

Amen.

Miniſter.

Curſed is he that lyeth With his neyghbours Wyfe.

Anſweare.

Amen.

Miniſter.

Curſed is he that taketh rewarde to ſlea the ſoule of innocent blood.

Anſweare.

Amen.

Miniſter.

Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his hart goeth from the Lorde.

Anſweare.

Amen.

Miniſter.

Curſed are the vnmercyfull, the fornicatours, and adulterers, and the couetous perſons, the Worſhippers of images, ſlaunderers, drunkardes, and extortioners.

Anſweare.

Amen.

A Commination.

Minister.

NOwe, seeyng that all they be accursed (as the Prophete Dauid beareth Witnesse) Which doo erre & goe astray from the commaundementes of GOD: let vs (remembryng the dreadfull iudgement hangyng ouer our heades, and beyng alwayes at hande) returne vnto our Lorde God, With all contrition and meekenesse of hart, bewaylyng and lamentyng our synfull lyfe, knowledging and confessyng our offences, and seekyng to bryng foorth Woorthye fruites of penaunce. For now is the axe put vnto the roote of the trees, so that euery tree Which bringeth not foorth good fruite, is hewen downe and cast into the fyre. It is a fearefull thyng to fall into the handes of the lyuyng God: He shall powre downe rayne vpon the sinners, snares, fyre, and brymstone, storme, and tempest, this shalbe their portion to drynke. For loe the Lord is commen out of his place, to visite the wickednesse of suche as dwell vppon the earth. But who may abyde the day of his commyng? Who shalbe able to endure when he appeareth? His fanne is in his hande, and he wyll purge his floore, and geather his wheate into the barne: but he wyll burne the chaffe with vnquenchable fyre. The day of the Lorde commeth as a theefe vpon the nyght: And When men shall say peace, and all thynges are safe, then shall sodaynely destruction come vpon them, as sorowe commeth vppon a woman trauaylyng With chylde, and they shall not escape. Then shall appeare the wrath of God in the day of vengeaunce, whiche obstinate sinners, through the stubbernesse of theyr hart, haue heaped vnto them selfe, Whiche despised the goodnesse, patience, and long sufferaunce of God, When he called them continually to repentaunce. Then shall they call vppon me (sayth the Lorde) but I wyll not heare, they shall seeke me earely, but they shall not fynde me, and that because they hated knowledge, and receyued not the feare of the Lorde, but abhorred my counsayle, and despised my correction.

Psal.ii.3.
Mat.iii.
Hebr.x.
Psal.x.
Esai. xxvi.
Mala.iii.
Mat.iii.
i Thess.v.
Roma.ii.
Prou.i.

Then

Then shal it be to late to knocke, When the doore shalbe shut, and to late to crye for mercye, When it is the tyme of iustice. O terrible voyce of most iust iudgement, Which shalbe pronounced vpon them, When it shalbe sayd vnto them, Goe ye cursed into the fyre euerlastyng, Which is prepared for the deuyl and his angels. Therefore brethren, take We heede betyme While the day of saluation lasteth, for the nyght commeth When none can Worke: But let vs While We haue the lyght, beleeue in the lyght, and Walke as the chyldren of the lyght, that We be not cast into the vtter darknesse, Where is Weepyng and gnasshyng of teeth. Let vs not abuse the goodnesse of God, Whiche calleth vs mercifully to amendment, and of his endlesse pitie promiseth vs forgeuenesse of that Which is paste, yf (With a Whole mynde and true harte) We returne vnto hym. For though our sinnes be as red as scarlet, they shalbe as White as snoWe: And though they be lyke purple, yet shall they be as White as Wool. Turne you cleane (saith the Lord) from all your Wickednesse, and your sinnes shal not be your destruction. Cast aWay from you all your vngodlynesse that ye haue doone, make you neWe hartes, and a neWe spirite. Wherefore Wyll ye dye, O ye house of Israel, seeyng that I haue no pleasure in the death of hym that dyeth, sayth the Lorde God: Turne you then, and you shall lyue. Although We haue sinned, yet haue We an aduocate With the father, Jesus Christe the ryghteous, and he it is that obteyneth grace for our sinnes. For he Was Wounded for our offences, and smytten for our Wickednesse. Let vs therefore returne vnto hym, Who is the mercyfull receyuer of all true penitent sinners, assuryng our selues that he is redy to receyue vs, and most Wyllyng to pardon vs, yf We come to hym With saythfull repentaunce, yf We Wyll submit our selues vnto hym, and from hencefoorth Walke in his Wayes, yf We Wyll take his easie yoke and lyght burden vppon vs, to foloWe hym, in loWlynesse, patience, and charitie, and be ordered by the gouernaunce of his holy spirite, seekyng alWayes his glorye, and seruyng hym duely in our vocation With thankesgeuyng. This if We doo, Christe Wyl delyuer vs from the curse of the laWe, and from the extreame malediction Whiche shall

Mat. xxv

ii. Cor. vi.

Iohn. ix.

Mat. xxv.

Esai. i.

Eze. xxviii.

.Iohn .ii.

Esai. liii.

Matt. xi.

lyght

lyght vpon them that shalbe set on the left hande, and he wyll set vs on his ryght hande, and geue vs the blessed benediction of his father, commaundyng vs to take possession of his glorious kyngdome, vnto the which he vouchsafe to bring vs all, for his infinite mercie, Amen.

¶ Then shall they al kneele vpon their knees, and the Priestes and Clarkes kneelyng (where they are accustomed to say the Letanie) shal say this Psalme.

HAue mercy vpon me (O God) after thy great goodnesse: accordyng to the multitude of thy mercies, doo away myne offences. Miserer mei De Psa. 51.

Washe me throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Agaynst thee onely haue I synned, and doone this euyll in thy syght: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wickednesse: and in sinne hath my mother conceyued me.

But loe, thou requirest trueth in the inwarde partes: and shalt make me to vnderstande wysedome secretly.

Thou shalt purge me with hysop, and I shalbe cleane: thou shalt washe me, and I shalbe whyter then snowe.

Thou shalt make me heare of ioy and gladnesse: that the bones whiche thou hast broken may reioyce.

Turne thy face frō my sinnes: & put out all my misdeedes.

Make me a cleane hart (O God:) and renue a ryght spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy helpe agayne: and stablishe me with thy free spirite.

Then shal I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer

A Commination.

Delyuer me from bloodgyltinesse (O God) thou that art the God of my health: and my tongue shall syng of thy righteousnesse.

Thou shalt open my lyppes O Lorde: my mouth shall shewe thy prayse.

For thou desyrest no sacrifice, els Woulde I geue it thee: but thou delyghtest not in burnt offeryng.

The sacrifice of God is a troubled spirite: a broken and a contrite hart, O God, shalt thou not dispise.

O be fauourable and gratious vnto Sion: buylde thou the Walles of Hierusalem.

Then shalt thou be pleased With the sacrifice of ryghteousnesse, With the burnt offerynges and oblations: then shall they offer young bullockes vpon thine aulter.

Glory be to the father, and to the sonne. &c.

As it Was in the beginning, is nowe. &c.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father Which art in heauen. &c.

And leade vs not into temptation.

Answeare.

But delyuer vs from euyl. Amen.

Minister.

O Lorde saue thy seruauntes.

Answeare.

Which put their trust in thee.

Minister.

Sende them helpe from aboue.

Answeare.

And euermore myghtily defende them.

Minister.

Helpe vs O God our sauiour.

Answeare.

And for the glory of thy names sake delyuer vs, be mercyfull vnto vs synners for thy names sake.

Minister.

O Lorde heare our prayer.

Answeare.

And let our crye come vnto thee.

A Commination.

Let vs pray.

O Lorde we beseeche thee mercifully heare our prayers, and spare all those whiche confesse theyr sinnes to thee, that they (whose consciences by synne are accused) by thy mercifull pardon may be absolued, through Christ our Lord, Amen.



Most mightie GOD and mercifull father, which hast compassion of al men, and hatest nothyng that thou hast made, whiche wouldest not the death of a sinner, but that he shoulde rather turne from synne, and be saued: mercifully forgeue vs our trespasses, receyue and comfort vs, which be greeued and weeryed with the burden of our synne. Thy propertie is to haue mercie, to thee onely it apparteyneth to forgeue synnes: spare vs therefore good Lorde, spare thy people whom thou hast redeemed. Enter not into iudgement with thy seruaunts which be vile earth and miserable sinners: but so turne thyne ire from vs, whiche meekely knowledge our vyleneſſe, and truely repent vs of our faultes: so make hast to helpe vs in this worlde, that we may euer lyue with thee in the worlde to come, through Jesus Christe our Lorde, Amen.

Then shall the People say this that foloweth, after the Minister.



Urne thou vs, O good Lorde, and so shall we be turned: be fauourable (O Lorde) be fauourable to thy people, whiche turne to thee in weeping, fasting, & prayng: for thou art a mercifull God, full of compassion, long sufferyng, and of great pitie. Thou spareſt when we deserue punyshment, and in thy wrath thynkest vpon mercie. Spare thy people good Lorde, spare them, and let not thyne heritage be brought to confusion: heare vs (O Lorde) for thy mercye is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

(.˙.)

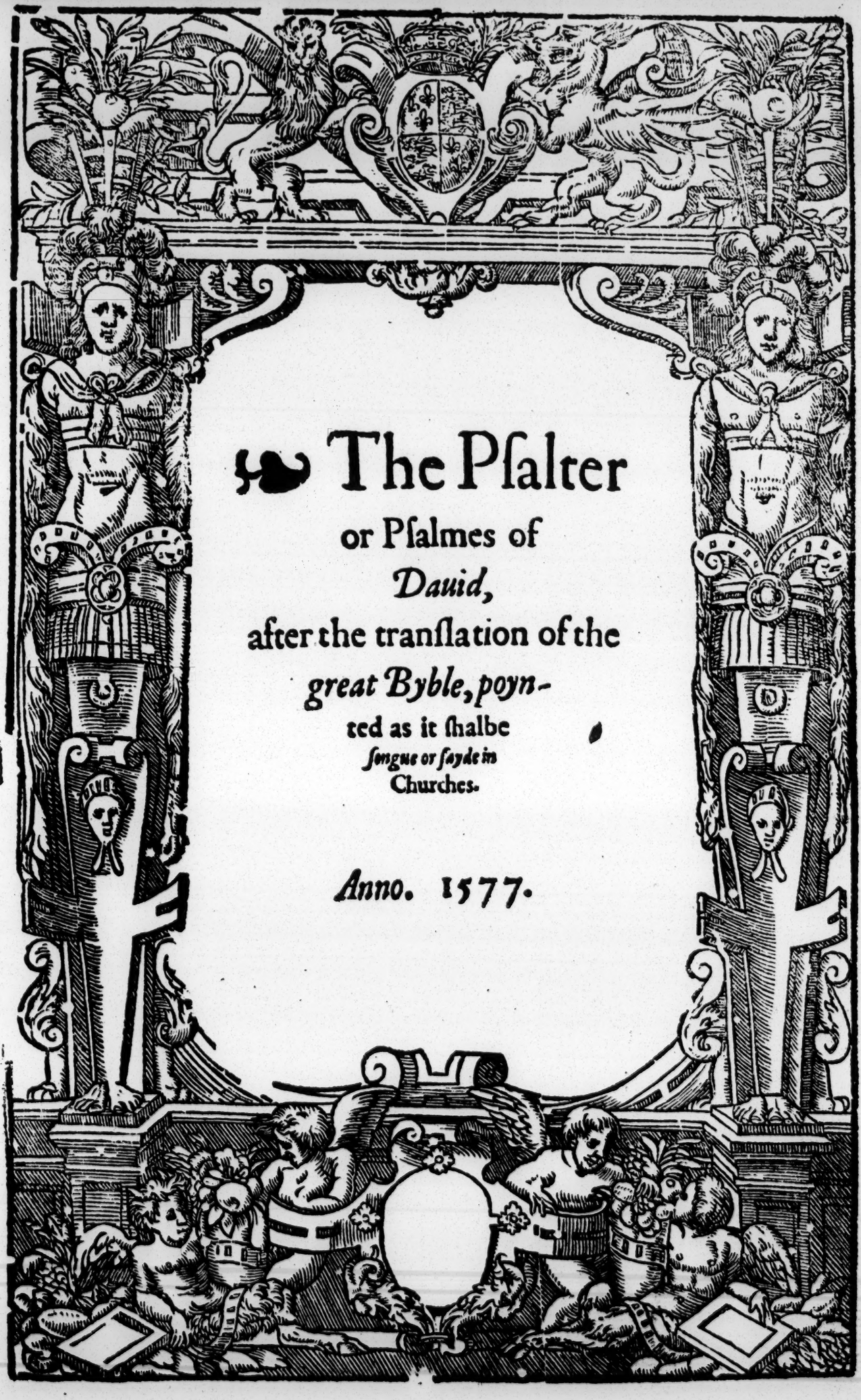
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The Pſalter

or Pſalmes of

Dauid,

after the tranſlation of the

great Byble, poyn-

ted as it ſhalbe

ſongue or ſayde in

Churches.

Anno. 1577.

The Pſalmes of Dauid.

Beatus vir qui non abiit. *Pſalme.i.*



Bleſſed is that man that hath not walked in the counſell of the vngodly, nor ſtande in the way of ſynners: and hath not ſyt in the ſeate of the ſcorneful. Mornyt prayer.

1

2 But his delyght is in the lawe of the Lorde: and in his lawe wyll he exerciſe him ſelfe day and nyght.

3 And he ſhalbe like a tree planted by the water ſyde: that wyll bryng foorth his fruite in due ſeaſon.

4 His leafe alſo ſhall not wyther: and looke what ſo euer he dooth, it ſhal proſper.

5 As for the vngodly it is not ſo with them: but they are lyke the chaffe whiche the wynde ſcattereth away (from the

6 face of the earth.)

Therefore the vngodly ſhall not be able to ſtande in the iudgement: neyther the ſynners in the congregation of the ryghteous.

7 But the Lorde knoweth the way of the ryghteous: and the way of the vngodly ſhal peryſhe.

Quare fremuerunt gentes. Pſal.ii.

1 WHy doo the heathen ſo furiouſly rage togeather: and why doo the people imagine a vayne thyng?

2 The kinges of the earth ſtande vp, and the rulers take counſayle togeather: againſt the Lorde, and againſt his annoynted.

3 Let vs breake their bondes aſunder: and caſt away their cordes from vs.

4 He that dwelleth in heauen ſhall laugh them to ſcorne: the Lorde ſhal haue them in deriſion.

5 Then ſhall he ſpeake vnto them in his wrath: and vexe them in his ſore diſpleaſure.

6 Yet haue I ſet my kyng: vpon my holy hyl of Sion.

I wyl preache the lawe, whereof the Lord hath ſayd vn-

to me: thou art my ſonne, this day haue I begotten thee.

Deſyre of me, and I ſhall geue thee the Heathen for thyne inheritaunce: and the vttermoſt partes of the earth for thy poſſeſſion.

Thou ſhalt bruiſe them with a rodde of iron: and breake them in peeces lyke a potters veſſel.

Be wyſe nowe therefore, O ye kynges: be learned ye that are iudges of the earth.

Serue the Lord in feare: and reioyce vnto him with reuerence.

Kyſſe the ſonne leſt he be angrye, and ſo ye peryſhe from the ryght way: yf his wrath be kindled (yea but a lytle) bleſſed are al they that put their truſt in hym.

Domine quid multiplicati ſunt. Pſal. iii.

LOrd, howe are they encreaſed that trouble me: many are they that ryſe agaynſt me.

Many one there be that ſay of my ſoule: there is no helpe for hym in his God.

But thou, O Lord, art my defender: thou art my worſhip, and the lyfter vp of my head.

I dyd call vpon the Lorde with my voyce: and he hearde me out of his holy hyll.

I layde me downe and ſlept: and roſe vp agayne, for the Lorde ſuſteyned me.

I wil not be afrayde for ten thouſandes of people: that haue ſet them ſelues agaynſt me rounde about.

Vp Lorde, and helpe me, O my God: for thou ſmyteſt all myne enimies vpon the cheeke bone, thou haſt broken the teeth of the vngodly.

Saluation belongeth vnto the Lorde: and thy bleſſyng is vpon the people.

Cum inuocarem. Pſal. iiii.

HEare me when I cal, O God of my righteouſneſſe: thou haſt ſet me at libertie when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye ſonnes of men, howe long wyll ye blaſpheme myne honour: and haue ſuche pleaſure in vanitie, and ſeeke after leaſyng.

Knowe

3 Knowe this also, that the Lorde hath chosen to hym selfe the man that is godly: when I call vpon the Lorde, he wyll heare me.

4 Stande in awe and synne not: commune with your owne hart, and in your chamber, and be styll.

5 Offer the sacrifice of ryghteousnesse: and put your trust in the Lorde.

6 There be many that say: Who wyl shewe vs any good. Lord lyft thou vp: the lyght of thy countenaunce vpon vs.

7 Thou hast put gladnesse in my hart: since the tyme that their corne and wyne (and oyle) encreased.

8 I wyl laye me downe in peace, and take my rest: for it is thou Lorde onely that makest me dwel in safetie.

Verba mea auribus. Psal.v.

1 PVnder my woordes, O Lorde: consyder my meditation.

2 2 O hearken thou vnto the voyce of my callyng, my king and my God: for vnto thee wyl I make my prayer.

3 3 My voyce shalt thou heare betymes, O Lorde: earely in the morning wyll I directe my prayer vnto thee, and wyll looke vp.

4 4 For thou art the God that hast no pleasure in wickednesse: neyther shal any euyl dwel with thee.

5 5 Suche as be foolyshe shal not stande in thy syght: for thou hatest all them that worke vanitie.

6 6 Thou shalt destroy them that speake leasyng: the Lorde wyll abhorre both the bloodthyrstie and deceitful man.

7 7 But as for me, I wyl come into thy house, euen vppon the multitude of thy mercie: and in thy feare wyll I worshyp towarde thy holy temple.

8 8 Leade me, O Lorde, in thy ryghteousnesse, because of myne enimies: make thy way playne before my face.

9 9 For there is no faythfulnesse in his mouth: theyr inwarde partes are very wickednesse.

10 10 Their throte is an open sepulchre: they flatter with their tongue.

11 11 Destroy thou them, O God, let them perysshe through their owne imaginations: caste them out in the multitude of

their vngodlynesse, for they haue rebelled agaynst thee.

And let all them that put their trust in thee reioyce: they shall euer be geuing of thankes, because thou defendest them, they that loue thy name shalbe ioyful in thee.

For thou Lord wylt geue thy blessing vnto the righteous: and with thy fauourable kyndenesse wylt thou defende hym as with a shielde.

Domine ne in furore. Psalm.vi.

Euenyng prayer.

O Lorde rebuke me not in thyne indignation: neyther chasten me in thy displeasure.

Haue mercie vpon me, O Lorde, for I am weake: O Lord heale me, for my bones are vexed.

My soule is also sore troubled: but Lorde howe long wylt thou punyshe me:

Turne thee, O Lorde, and delyuer my soule: oh saue me for thy mercies sake.

For in death no man remembreth thee: and who wyl geue thee thankes in the pyt:

I am weery of my groning, euery night washe I my bed: and water my couche with my teares.

My beautie is gone for very trouble: and worne away because of al myne enimies.

Away from me all ye that worke vanitie: for the Lorde hath harde the voyce of my weeping.

The Lorde hath harde my petition: the Lorde wyll receyue my prayer.

All myne enimies shalbe confounded and sore vexed: they shalbe turned backe, and put to shame sodainely.

Domine deus meus. Psalm.vii.

O Lorde my God, in thee haue I put my trust: saue me from al them that persecute me, and delyuer me.

Lest he deuoure my soule lyke a Lion, and teare it in peeces: whyle there is none to helpe.

Oh Lorde my God, yf I haue doone any suche thyng: or yf there be any wickednesse in my handes.

If I haue rewarded euyll vnto hym that dealt freendly

With

with me: yea I haue delyuered hym that without any cause is myne enimie.

5 Then let mine enimie persecute my soule, and take me: yea let hym treade my lyfe downe vppon the earth, and lay myne honour in the dust.

6 Stande vp, O Lorde, in thy wrath, and lyft vp thy selfe: because of the indignations of myne enimies, aryse vp for me in the iudgement that thou hast commaunded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lyft vp thee selfe agayne.

8 The Lorde shal iudge the people, geue sentence with me,
9 O Lorde: accordyng to my ryghteousnesse, and accordyng to the innocencie that is in me.

10 Oh let the wickednesse of the vngodly come to an ende: but guyde thou the iust.

11 For the righteous God: trieth the very hartes and reynes.

12 My helpe commeth of God: whiche preserueth them that are true of hart.

13 God is a ryghteous iudge (strong and patient:) and God is prouoked euery day.

14 If a man wyl not turne, he wyl whet his sworde: he hath bent his bowe, and made it redie.

15 He hath prepared for hym the instrumentes of death: he ordeyneth his arrowes agaynst the persecutours.

16 Beholde, he trauayleth with mischeefe: he hath conceyued sorowe, and brought foorth vngodlynesse.

17 He hath grauen & dygged vp a pyt: and is fallen hym selfe into the destruction that he made for other.

18 For his trauayle shall come vpon his owne head: and his wickednesse shal fall vpon his owne pate.

19 I wyll geue thankes vnto the Lorde accordyng to his ryghteousnesse: and wyll prayse the name of the Lorde the most hygh.

Domine dominus noster. Psalm viii.

1 O Lorde our gouernour, howe excellent is thy name in all the worlde: thou that hast set thy glorie aboue the heauens.

2 Out of the mouth of very babes and sucklinges hast thou

ordeyned strength, because of thine enimies: that thou mightest styl the enimie and the auenger.

3 For I wyl consyder the heauens, euen the woorkes of thy fyngers: the Moone and the Starres, whiche thou hast ordeyned.

4 What is man, that thou art so myndeful of hym: and the sonne of man, that thou visitest hym?

5 Thou madest hym lower then the angels: to crowne hym with glorie and woorshyp.

6 Thou makest him to haue dominion of the woorkes of thy handes: and thou hast put al thynges in subiection vnder his feete.

7 Al Sheepe and Oxen: yea and the beastes of the feelde.

The foules of the ayre, and the fyshe of the sea: and whatsoeuer walketh through the pathes of the seas.

8 O Lorde our gouernour: howe excellent is thy name in al the worlde!

Confitebor tibi. Psalm. ix.

ornyng ayer.

I wyl geue thankes vnto thee, O Lorde, with my whole hart: I wyll speake of al they marueylous woorkes.

2 I wyll be glad and reioyce in thee: yea, my songues wyll I make of thy name, O thou most hyghest.

3 Whyle myne enimies are dryuen backe: they shall fal and perysshe at thy presence.

4 For thou hast maynteyned my ryght and my cause: thou art set in the throne that iudgest ryght.

5 Thou hast rebuked the Heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enimie, destructions are come to a perpetuall ende: euen as the cities which thou hast destroyed, their memoriall is perysshed with them.

7 But the Lorde shall endure for euer: he hath also prepared his seate for iudgement.

For

8 For he shal iudge the worlde in ryghteousnesse: and minister true iudgement vnto the people.

9 The Lorde also wyll be a defence for the oppressed: euen a refuge in due tyme of trouble.

10 And they that knowe thy name wil put their trust in thee: for thou Lorde hast neuer fayled them that seeke thee.

11 O prayse the Lorde whiche dwelleth in Sion: shewe the people of his dooynges.

12 For when he maketh inquisition for blood, he remembreth them: and forgeatteth not the complaint of the poore.

13 Haue mercie vppon me, O Lorde: consyder the trouble whiche I suffer of them that hate me, thou that lyftest me vp from the gates of death.

14 That I may shewe all thy prayses within the portes of the daughter of Sion: I wyl reioyce in thy saluation.

15 The heathen are suncke downe in the pit that they made: in the same net whiche they hyd priuily, is theyr owne foote taken.

16 The Lorde is knowen to execute iudgement: the vngodly is trapped in the woorke of his owne handes.

17 The wycked shalbe turned vnto hell: and all the people that forgeat God.

18 For the poore shal not alway be forgotten: the patient abydyng of the meeke shal not perysshe for euer.

19 Up Lorde, and let not man haue the vpper hande: let the heathen be iudged in thy syght.

20 Put them in feare (O Lorde:) that the heathen may knowe them selues to be but men.

Vt quid Domine. Psal.x.

1 WHy standest thou so farre of (O Lorde:) and hydest thy face in the needeful tyme of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hartes desyre: and speaketh good of the couetous (whom GOD abhorreth.)

The

4 The vngodly is so proude that he careth not for God: neyther is God in all his thoughtes.

5 His wayes are alway greeuous: thy iudgementes are farre aboue out of his syght, and therefore defyeth he all his enimies.

6 For he hath sayde in his hart, tushe, I shall neuer be cast downe: there shal no harme happen vnto me.

7 His mouth is ful of cursyng, deceyte, and fraude: vnder his tongue is vngodlynesse and vanitie.

8 He sitteth lurkyng in the theeuishe corners of the streetes: and priuily in his lurkyng dennes dooth he murder the innocent, his eyes are set agaynst the poore.

9 For he lyeth waytyng secretely: euen as a Lion lurketh he in his denne, that he may rauishe the poore.

10 He dooth rauyshe the poore: when he getteth him into his nette.

11 He falleth downe and humbleth him selfe: that the congregation of the poore may fall into the hande of his captaynes.

12 He hath sayde in his hart, tushe, God hath forgotten: he hydeth away his face, and he wyl neuer see it.

13 Aryse (O Lorde God) and lyft vp thyne hande: forget not the poore.

14 Wherefore shoulde the wicked blaspheme God: whyle he dooth say in his hart, tushe, thou God carest not for it:

15 Surely thou hast seene it: for thou beholdest vngodlynes and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth hym selfe vnto thee, for thou art the helper of the freendlesse.

17 Breake thou the power of the vngodly and malitious: take away his vngodlynesse, and thou shalt fynde none.

18 The Lorde is kyng for euer and euer: and the heathen are perished out of the lande.

19 Lorde, thou hast hearde the desyre of the poore: thou preparest their hart, and thyne eare hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their ryght: that the man of the earth be no more exalted agaynst them.

In domino

In domino confido. Pſal.xi.

1 IN the Lorde put I my truſt: howe ſay ye then to my ſoule,
that ſhe ſhoulde flee as a byrde vnto the hyl?
2 For loe the vngodly bende their bowe, and make redye
their arrowes within the quyuer: that they may priuyly
ſhoote at them whiche are true of hart.
3 For the foundations wyll be caſt downe: and what hath
the ryghteous doone?
4 The Lorde is in his holy temple: the Lordes ſeate is in
heauen.
5 His eyes conſyder the poore: and his eye lyddes tryeth the
chyldren of men.
6 The Lorde alloweth the ryghteous: but the vngodly and
him that delyghteth in wickedneſſe dooth his ſoule abhorre.
7 Upon the vngodly he ſhall rayne ſnares, fyre, and brym-
ſtone, ſtorme, and tempeſt: this ſhalbe their portion to drinke.
8 For the ryghteous Lord loueth ryghteouſneſſe: his coun-
tenaunce wyl beholde the thyng that is iuſt.

Saluum me fac domine. Pſalm.xii.

1 HElpe me (Lorde) for there is not one godly man left: for the faithful are minished from among the chyldren of men. Euenyng prayer.
2 They talke of vanitie euery one with his neyghbour: they doo but flatter with their lyppes, and diſſemble in their double hart.
3 The Lorde ſhall roote out all deceitfull lyppes: and the tongue that ſpeaketh proude thynges.
4 which haue ſayde, With our tongue wyl we preuayle: we are they that ought to ſpeake, Who is Lorde ouer vs?
5 Nowe for the comfortleſſe troubles ſake of the needy: and becauſe of the deepe ſyghyng of the poore.
6 I wyll vp (ſayth the Lorde:) and wyll helpe euery one from hym that ſwelleth agaynſt hym, and wyll ſet them at reſt.
7 The wordes of the Lorde are pure woordes: euen as the ſiluer which from the earth is tryed, and purified ſeuen times in the fyre.

Thou

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery syde: when they are exalted the chyldren of men are put to rebuke.

Vsquequo domine. Psalm.xiii.

1 HOwe long wylt thou forget me, O Lord, for euer: howe long wylt thou hyde thy face from me:

2 Howe long shall I seeke counsayle in my soule, and be so vexed in my hart: howe long shall myne enimies tryumph ouer me:

3 Consyder and heare me, O Lorde my God: lyghten mine eyes, that I sleepe not in death.

4 Lest myne enimie say, I haue preuayled agaynst him: for yf I be cast downe, they that trouble me wyl reioyce at it.

5 But my trust is in thy mercie: and my hart is ioyful in thy saluation.

6 I wyl syng of the Lorde, because he hath dealt so louingly with me: yea, I wyll prayse the name of the Lorde most hyghest.

Dixit insipience in corde. Psal.xiiii.

1 THe foole hath sayde in his hart: there is no God.

2 They are corrupt and become abominable in theyr doynges: there is not one that doth good (no not one.)

3 The Lorde loked downe from heauen vpon the chyldren of men: to see yf there were any that would vnderstand, and seeke after God.

4 But they are al gone out of the way: they are altogeather become abominable, there is none that dooth good, no not one.

5 Their throte is an open sepulchre, with their tongues haue they deceiued: the poyson of aspes is vnder their lippes.

6 Their mouth is full of cursyng and bitternesse: their feete are swyft to shed blood.

7 Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge that they are all suche woorkers

of

of mischiefe: eatyng vp my people as it were bread.

And call not vpon the Lorde, there were they brought in
9 great feare (euen where no feare was:) for God is in the gene-
ration of the ryghteous.

10 As for you ye haue made a mocke at the counsayle of the
poore: because he putteth his trust in the Lorde.

11 Who shall geue saluation vnto Israel out of Sion: When
the Lorde turneth the captiuitie of his people, then shall Ja-
cob reioyce, and Israel shalbe glad.

Domine quis habitabit. Psal.xv.

1 LOrde who shal dwell in thy tabernacle: Mornyn
who shal rest vpon thy holy hyl: prayer.

2 Euen he that leadeth an vncorrupt
lyfe: and dooth the thyng whiche is
ryght, and speaketh the trueth from his
3 hart.

He that hath vsed no deceyte in his
tongue, nor doone euyll to his neygh-
bour: and hath not slaundered his
neyghbours.

4 He that setteth not by hym selfe, but is lowly in his owne
eyes: and maketh muche of them that feare the Lorde.

5 He that sweareth vnto his neyghbour and disappoynteth
hym not: though it were to his owne hynderance.

6 He that hath not geuen his money vpon vsurie: nor taken
reward agaynst the innocent.

7 Who so dooth these thinges: shal neuer fal.

Conserua me domine. Psal.xvi.

1 PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast sayde vnto the Lorde: thou art
my God, my goodes are nothyng vnto thee.

3 All my delyght is vppon the saintes that are in the earth:
and vpon suche as excel in vertue.

4 But they that runne after another God: shall haue great
trouble.

5 Their drynke offerynges of blood wyll I not offer: nei-
ther make mention of their names within my lyppes.

The

6 The Lorde hym selfe is the portion of myne inheritaunce and of my cuppe: thou shalt mayntayne my lot.

7 The lot is fallen vnto me in a fayre grounde: yea, I haue a goodly heritage.

8 I wyll thanke the Lorde for geuing me warnyng: my reynes also chasten me in the nyght season.

9 I haue set God allwayes before me: for he is on my ryght hande, therefore I shall not fall.

10 Wherefore my hart was glad, and my glory reioyced: my flesshe also shal rest in hope.

11 For why? thou shalt not leaue my soule in hell: neyther shalt thou suffer thyne holy one to see corruption.

12 Thou shalt shewe me the path of lyfe, in thy presence is the fulnesse of ioy: and at thy ryght hande there is pleasure for euermore.

Domine exaudi iustitiam. Psalm.xvii.

1 HEare the ryght, O Lorde: consyder my complaynt, and hearken vnto my prayer that goeth not out of faygned lyppes.

2 Let my sentence come forth from thy presence: and let thyne eyes looke vpon the thyng that is equal.

3 Thou hast proued and visited mine hart in the nyght season, thou hast tryed me, and shalt fynde no wickednesse in me: for I am vtterly purposed that my mouth shall not offende.

4 Because of mens workes that are doone agaynst the wordes of my lyppes: I haue kept me from the wayes of the destroyer.

5 O holde thou vp my goynges in thy pathes: that my foot-steppes slyppe not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thyne eare to me, and hearken vnto my wordes.

7 Shewe thy marueylous louyng kyndnesse, thou that art the sauiour of them which put their trust in thee: from suche as resyst thy ryght hande.

8 Keepe me as the apple of an eye: hyde me vnder the shadowe of thy wynges.

9 From the vngodly that trouble me: myne enimies compasse me rounde about to take away my soule.

They

10 They are inclosed in theyr owne fatte: and their mouth
speaketh proude thynges.
11 They lye wayting in our way on euery syde: turnyng their
eyes downe to the grounde.
12 Like as a Lion that is greedie of his pray: and as it were
a Lions whelpe lurking in secrete places.
13 Up Lorde, disappoynt hym, and cast hym downe: delyuer
my soule from the vngodly, whiche is a sworde of thyne.
14 From the men of thy hande, O Lorde, from the men I
say, and from the euyl worlde: whiche haue their portion in
this lyfe, whose bellyes thou fyllest with thy hyd treasure.
15 They haue chyldren at their desyre: and leaue the rest of
their substaunce for their babes.
16 But as for me, I wyll beholde thy presence in ryghteous-
nesse: and when I awake vp after thy lykenesse, I shalbe
satisfied with it.

Diligam te domine. Psal.xviii.

1 I wyll loue thee, O Lorde, my strength, the Euenyng
Lord is my stony rocke and my defence: my prayer.
sautour, my God, and my myght, in whom
I wyll trust, my buckler, the horne also of
my saluation, and my refuge.
2 I wyll call vppon the Lorde, whiche is
worthy to be prayed: so shall I be safe from
myne enimies.
3 The sorowes of death compassed me: and the ouerflow-
ynges of vngodlynesse made me afrayde.
4 The paynes of hell came about me: the snares of death
ouertooke me.
5 In my trouble wyll I call vppon the Lorde: and com-
playne vnto my God.
6 So shall he heare my voyce out of his (holy) temple: and
my complaynt shall come before hym, it shall enter euen into
his eares.
7 The earth trembled and quaked: the very foundations
of the hylles shooke and were remoued, because he was
wroth.

There

8 There went a smoke out of his presence: and a consuming fyre out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims, and did flee: he came fleeing vpon the wynges of the winde.

11 He made darkenesse his secrete place: his pauilion rounde about hym, with darke water, and thycke cloudes to couer hym.

12 At the brightnesse of his presence his cloudes remooued: haylestones and coales of fyre.

13 The Lorde also thundred out of heauen, and the hyghest gaue his thunder: haylestones and coales of fyre.

14 He sent out his arrowes, and scattered them: he cast forth lyghtnynges and destroyed them.

15 The springes of water were seene, and the foundations of the rounde worlde were discouered at thy chydyng O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the hygh to fetche me: and shall take me out of many waters.

17 He shall delyuer me from the strongest enmie, and from them whiche hate me: for they are to myghtie for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauour vnto me.

20 The Lorde shal rewarde me after my ryghteous dealing: accordyng to the cleannesse of my handes shal he recompence me.

21 Because I haue kept the wayes of the Lorde: and haue not forsaken my God as the wicked dooth.

22 For I haue an eye vnto all his lawes: and wyll not caste out his commaundementes from me.

23 I was also vncorrupt before hym: and eschewed myne owne wyckednesse.

24 Therefore shall the Lorde rewarde me after my ryghteous dealyng: and accordyng vnto the cleannes of my handes in his eye syght.

25 With the holy thou shalt be holy: and with a perfecte man thou shalt be perfect.

26 With the cleane thou shalt be cleane: and with the froward thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie: & shalt bryng downe the high lookes of the proude.

28 Thou also shalt lyght my candle: the Lord my GOD shal make my darknesse to be lyght.

29 For in thee I shal discomfort an host of men: and with the helpe of my God I shal leape ouer the wall.

30 The way of God is an vndefiled way, the woorde of the Lorde also is tryed in the fyre: he is the defender of all them that put theyr trust in him.

31 For who is God but the Lorde: or who hath any strength except our God:

32 It is God that gyrdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feete lyke hartes feete: and setteth me vp on hygh.

34 He teacheth myne handes to fyght: and myne armes shall breake euen a bowe of steele.

35 Thou hast geuen me the defence of thy saluation: thy ryght hande also shal holde me vp, and thy louyng correction shal make me great.

36 Thou shalt make roome yenough vnder me for to go: that my footesteppes shal not slyde.

37 I wyll followe vppon myne enimies, and ouertake them: neyther wyl I turne agayne tyl I haue destroyed them.

38 I wyll smite them, that they shal not be able to stande: but fal vnder my feete.

39 Thou hast gyrded me with strength vnto the battaile: thou shalt throwe downe myne enimies vnder me.

40 Thou hast made myne enimies also to turne theyr backes vpon me: and I shal destroy them that hate me.

41 They shall crye, but there shalbe none to helpe them: yea euen vnto the Lord shal they cry, but he shal not heare them.

42 I wyl beate them as smal as the dust before the wynde: I wyl cast them out as the clay in the streetes.

43 Thou shalt deliuer me from the stryuinges of the people: and thou shalt make me the head of the Heathen.

44 A people whom I haue not knowen: shal serue me.

45 Assoone as they heare of me, they shal obey me: but the strange children shal dissemble with me.

46 The strange chyldren shal fayle: and be afrayd out of their prysons.

47 The Lord liueth, and blessed be my strong helper: and praysed be the God of my saluation.

48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my cruel enimies, and setteth me vp aboue myne aduersaries: thou shalt rydde me from the wycked man.

50 For this cause I wyll geue thankes vnto thee, O Lorde, among the Gentiles: and syng prayses vnto thy name.

51 Great prosperitie geueth he vnto his kyng: and sheweth louyng kyndnesse vnto Dauid his annoynted, and vnto his seede for euermore.

Cœli enarrant gloriam dei. Psal.xix.

1 Morning prayer. THE heauens declare the glory of God: and the fyrmament sheweth his handy woorke.

2 One day telleth another: and one night certifieth another.

3 There is neyther speache nor language: but their voyces are heard among them.

4 Their sounde is gone out into all landes: and their woordes into the endes of the worlde.

5 In them hath he set a tabernacle for the sunne: Whiche commeth forth as a bridegrome out of his chamber, and reioyceth as a Giaunt to runne his course.

6 It goeth forth from the vttermoste parte of the heauen, and runneth about vnto the ende of it agayne: and there is nothyng hid from the heate thereof.

7 The lawe of the Lorde is an vndefyled lawe, conuertyng the

the soule: the testimonie of the Lord is sure, and geueth wyse-
dome vnto the symple.

8 The statutes of the Lord are vpright, and reioyce the harte:
the commaundement of the Lorde is pure, and geueth lyght
vnto the eyes.

9 The feare of the Lorde is cleane, and endureth for euer:
the iudgementes of the Lord are true, and righteous altoge-
ther.

10 More to be desyred are they then golde, yea then much fine
golde: sweeter also then hony, and the hony combe.

11 Moreouer by them is thy seruaunt taught: and in keepyng
of them there is great rewarde.

12 Who can tell howe oft he offendeth: O cleanse thou me
from my secrete faultes.

13 Keepe thy seruaunt also from presumptuous sinnes, lest
they get the dominion ouer me: so shall I be vndefiled, and
innocent from the great offence.

14 Let the woordes of my mouth, and the meditation of my
hart: be (alway) acceptable in thy syght.

15 O Lorde: my strength and my redeemer.

Exaudiat te dominus. Psal. xx.

1 THE Lorde heare thee in the day of trouble: the name of
the God of Jacob defende thee.

2 Sende thee helpe from the sanctuarie: and strengthe
thee out of Sion.

3 Remember all thy offerynges: and accept thy burnt sacri-
fices.

4 Graunt thee thy hartes desyre: and fulfyl al thy mynd.

5 We wyl reioyce in thy saluation, and triumph in the name
of the Lorde our GOD: the Lorde perfourme all thy petiti-
ons.

6 Nowe knowe I that the Lorde helpeth his annoynted,
and wyll heare hym from his holy heauen: euen with the
wholsome strength of his right hande.

7 Some put their trust in charrets, and some in horses: but
we wyl remember the name of the Lord [illegible] God.

8 They are brought downe and fallen: but we are risen, and
stande vpryght.

9 Saue Lord, and heare vs, O kyng of heauen: when we cal (vpon thee.)

Domine in virtute tua. Psal. xxi.

1 The kyng shal reioyce in thy strength, O Lord: exceedyng glad shal he be of thy saluation.

2 Thou hast geuen him his hartes desyre: and hast not denied hym the request of his lyppes.

3 For thou shalt preuent hym with the blessinges of goodnesse: and shalt set a crowne of pure golde vpon his head.

4 He asked lyfe of thee, and thou gauest him a long lyfe: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worshyp shalt thou lay vpon hym.

6 For thou shalt geue hym euerlastyng felicitie: and make hym glad with the ioy of thy countenaunce.

7 And why: because the kyng putteth his trust in the Lorde: and in the mercie of the most hyghest, he shal not miscary.

8 All thyne enimies shall feele thy hande: thy ryght hande shall fynd out them that hate thee.

9 Thou shalt make them lyke a fyery Ouen in tyme of thy wrath: the Lorde shal destroy them in his displeasure, and the fyre shall consume them.

10 Their fruite shalt thou roote out of the earth: and their seede from among the children of men.

11 For they entended mischiefe agaynst thee: and imagined suche a deuice, as they were not able to perfourme.

12 Therefore shalt thou put them to flyght: and the strynges of thy bowe shalt thou make redy agaynst the face of them.

13 Be thou exalted Lord in thyne owne strength: so wyl we syng and prayse thy power.

Deus, Deus meus. Psal. xxii.

Euening prayer.

MY God, my God (looke vpon me) why hast thou forsaken me: and art so farre from my health, and from the woordes of my complaynt:

2 O my God, I crye in the day tyme, but thou hearest not: and in the nyght season also I take no rest.

3 And thou continuest holy: O thou Worshyp of Israel.

Our

4 Our fathers hoped in thee, they trusted in thee: and thou
dyddest deliuer them.
5 They called vppon thee, and were holpen: they put theyr
trust in thee, and were not confounded.
6 But as for me, I am a woorme, and no man: a very scorne
of men, and the outcast of the people.
7 All they that see me, laugh me to scorne: they shoote out
theyr lyppes, and shake their head, saying.
8 He trusted in God that he woulde delyuer hym: let hym
delyuer hym, yf he wyl haue hym.
9 But thou art he that tooke me out of my mothers wombe:
thou wast my hope when I hanged yet vppon my mothers
breastes.
10 I haue been left vnto thee euer since I was borne: thou
art my God euen from my mothers wombe.
11 O goe not from me, for trouble is hearde at hande: and
there is none to helpe me.
12 Many Oxen are come about me: fat Bulles of Basan close
me in on euery syde.
13 They gape vppon me with theyr mouthes: as it were a
rampyng and roaryng Lion.
14 I am powred out lyke water, and all my bones are out of
ioynt: my hart also in the myddest of my body, is euen lyke
meltyng waxe.
15 My strength is dryed vp lyke a potsheard, and my tongue
cleaueth to my gummes: and thou shalt bryng me into the
dust of death.
16 For (many) dogges are come about me: and the counsayle
of the wicked layeth siege agaynst me.
17 They pearsed my handes and my feete, I may tel all my
bones: they stand staryng and lookyng vpon me.
18 They part my garmentes among them: and cast lottes
vpon my vesture.
19 But be not thou farre from me, O Lorde: thou art my suc-
cour, haste thee to helpe me.
20 Deliuer my soule from the sworde: my darlyng from the
power of the dogge.
21 Saue me from the Lions mouth: thou hast hearde me

also from the hornes of the Unicornes.

22 I wyl declare thy name vnto my brethren: in the myddes of the congregation wyl I prayse thee.

23 O prayse the Lord ye that feare hym: magnifie hym all ye of the seede of Jacob, & feare him all ye of the seede of Israel.

24 For he hath not despised nor abhorred the lowe estate of the poore, he hath not hyd his face from him: but when he called vnto him, he hearde him.

25 My prayse is of thee in the great congregation: my vowes wyl I perfourme in the syght of them that feare hym.

26 The poore shall eate and be satisfied: they that seeke after the Lorde shal prayse hym, your hart shal lyue for euer.

27 All the endes of the worlde shall remember them selues and be turned vnto the Lorde: and all the kynredes of the nations shal woorshyp before hym.

28 For the kingdome is the Lordes: and he is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and woorshypped.

30 All they that go downe to the dust, shall kneele before him: and no man hath quickened his owne soule.

31 My seede shall serue hym: they shalbe counted vnto the Lorde for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shalbe borne, whom the Lorde hath made.

Dominus regit me, Psal. xxiii.

1 THE Lorde is my shephearde: therefore can I lacke nothyng.

2 He shall feede me in a greene pasture: and leade me forth beside the waters of comfort.

3 He shal conuert my soule: and bring me forth in the pathes of ryghteousnesse for his names sake.

4 Yea though I walke through the valley of the shadowe of death, I wyl feare no euyl: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me, agaynst them that trouble me, thou hast annoynted my head with oyle, and my cup shalbe full.

6 But thy louyng kyndneſſe and mercie ſhall folowe me all the dayes of my life: and I will dwel in the houſe of the Lord for euer.

Domini eſt terra. Pſal.xxiiii.

1 THE earth is the Lordes, and all that therein is: the compaſſe of the worlde, and they that dwel therein. Mornyng prayer.

2 For he hath founded it vpon the ſeas: and prepared it vpon the flooddes.

3 Who ſhal aſſende into the hyl of the Lorde: or who ſhal ryſe vp in his holy place:

4 Euen he that hath cleane handes and a pure hart: and that hath not lift vp his minde vnto vanitie, nor ſworne to deceiue his neighbour.

5 He ſhall receyue the bleſſyng from the Lorde: and ryghteouſneſſe from the God of his ſaluation.

6 This is the generation of them that ſeeke hym: euen of them that ſeeke thy face, O Jacob.

7 Lift vp your heades, O ye gates, and be ye lift vp ye euerlaſting doores: and the kyng of glorie ſhal come in.

8 Who is the king of glorie: it is the Lord ſtrong and mightie, euen the Lorde mightie in battayle.

9 Lift vp your heades, O ye gates, and be ye lift vp ye euerlaſting doores: and the king of glorie ſhal come in.

10 Who is the king of glorie: euen the Lorde of hoſtes, he is the king of glorie.

Ad te domine. Pſal.xxv.

1 VNto thee (O Lord) wyl I lyft vp my ſoule, my God, I haue put my truſt in thee: O let me not be confounded, neyther let myne enimies tryumphe ouer me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuche as tranſgreſſe without a cauſe, ſhalbe put to confuſion.

3 Shewe me thy wayes, O Lord: & teache me thy pathes.

4 Leade me forth in thy trueth, and learne me: for thou art the GOD of my ſaluation, in thee hath been my hope all the day long.

5 Call to remembraunce (O Lorde) thy tender mercies: and thy louyng kyndnesse, Whiche haue been euer of olde.

6 Oh remember not the synnes and offences of my youth: but accordyng to thy mercie, thynke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and ryghteous is the Lorde: therefore wyll he teache sinners in the way.

8 Them that be meeke shal he guide in iudgement: and such as be gentle, them shal he learne his way.

9 All the pathes of the Lord are mercy and trueth: vnto such as keepe his couenant and his testimonies:

10 For thy names sake, O Lord: be mercifull vnto my synne, for it is great.

11 What man is he that feareth the Lord: hym shal he teache in the way that he shall choose.

12 His soule shal dWell at ease: and his seede shal inherite the lande.

13 The secretes of the Lord are among them that feare hym: and he wyl shewe them his couenaunt.

14 Myne eyes are euer lookyng vnto the Lorde: for he shall plucke my feete out of the net.

15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in miserie.

16 The sorowes of my hart are enlarged: O bryng thou me out of my troubles.

17 Looke vpon myne aduersitie and miserie: and forgeue me all my sinne.

18 Consyder myne enimies howe many they are: and they beare a tyrannous hate agaynst me.

19 O keepe my soule, and delyuer me: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and ryghteous dealyng wayte vpon me: for my hope hath been in thee.

Delyuer Israel, O God: out of all his troubles.

Iudica me domine. Psal. xxvi.

1 BE thou my iudge (O Lord) for I haue walked innocently: my trust hath been also in the Lorde, therefore shal I not fall.

Examine

2 Examine me, O Lorde, and proue me: trye out my reynes and my hart.

3 For thy louyng kyndenesse is euer before myne eyes: and I wyl walke in thy trueth.

4 I haue not dwelt with vayne persons: neyther wyll I haue felowshyp with the deceytfull.

5 I haue hated the congregation of the wicked: and wyll not syt among the vngodly.

6 I wyl washe my handes in innocencie, O Lorde: and so wyl I goe to thyne aulter.

7 That I may shewe the voyce of thankesgeuyng: and tell of all thy woonderous woorkes.

8 Lorde, I haue loued the habitation of thy house: and the place where thyne honour dwelleth.

9 O shut not vp my soule with the synners: nor my life with the bloodthyrstie.

10 In whose handes is wickednesse: and their ryght handes are full of gyftes.

11 But as for me, I wyl walke innocently: O Lord delyuer me, and be merciful vnto me.

12 My foote standeth ryght: I wyll prayse the Lorde in the congregations.

Dominus illuminatio. Psal.xxvii.

1 THE Lorde is my lyght, and my saluation, whom then shall I feare: the Lorde is the strength of my life, of whom then shall I be afrayde: Euenyng prayer.

2 When the wicked (euen mine enimies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an host of men were layde agaynst me, yet shall not my hart be afrayde: and though there rose vp warre agaynst me, yet wyl I put my trust in hym.

4 One thyng haue I desyred of the Lorde, whiche I wyll requyre: euen that I may dwel in the house of the Lorde all the dayes of my lyfe, to behold the fayre beautie of the Lord, and to visite his temple.

5 For in the tyme of trouble he shall hide me in his taberna-

cle:

cle: yea, in the secrete place of his dwellyng shal he hide me, and set me vp vpon a rocke of stone.

6 And nowe shall he lyft vp my head: aboue myne enimies rounde about me.

7 Therefore wyl I offer in his dwellyng an oblation with great gladnesse: I wyll sing & speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I crye vnto thee: haue mercie vpon me, and heare me.

9 My hart hath talked of thee, seeke ye my face: thy face Lorde wyl I seeke.

10 O hide not thou thy face fro me: nor cast thy seruant away in displeasure.

11 Thou hast been my succour, leaue me not: neyther forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teache me thy way, O Lorde: and leade me in the right way, because of myne enimies.

14 Delyuer me not ouer into the wyll of myne aduersaries: for there are false witnesses rysen vp against me, and suche as speake wrong.

15 I should vtterly haue faynted: but that I beleeue verily to see the goodnesse of the Lorde in the lande of the lyuyng.

16 O tarrie thou the Lordes leysure: be strong, and he shall comfort thine hart, and put thou thy trust in the Lorde.

Ad te domine clamabo. Psal. xxviii.

1 VNto thee wyl I crye, O Lorde, my strength: thynke no scorne of me, lest yf thou make as though thou hearest not, I become lyke them that goe downe into the pyt.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I holde vp my handes towarde the mercy seate of thy holy temple.

3 O plucke me not away (neither destroy me) with the vngodly and wicked dooers: whiche speake freendly to their neyghbours, but imagine mischeefe in their harties.

4 Rewarde them accordyng to their deedes: and according to the wickednesse of their owne inuentions.

5 Recompence them after the woorke of their handes: pay them

them that they haue deserued.

6 For they regarde not in their mynde the woorkes of the Lorde, nor the operation of his handes: therefore shall he breake them downe, and not buylde them vp.

7 Praysed be the Lorde: for he hath hearde the voyce of my humble petitions.

8 The Lorde is my strength and my shielde, my hart hath trusted in him, and I am helped: therefore my hart daunceth for ioy, and in my songue wyl I prayse hym.

9 The Lorde is my strength: and he is the wholesome defence of his annoynted.

10 O saue thy people, and geue thy blessing vnto thyne inheritaunce: feede them, and set them vp for euer.

Afferte domino. Psal.xxxix.

1 BRing vnto the Lord, O ye mighty (bring young rammes vnto the Lorde:) ascribe vnto the Lorde woorshyp and strength.

2 Geue the Lord the honour due vnto his name: woorshyp the Lorde with holy woorshyp.

3 It is the Lorde that commaundeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lorde that ruleth the sea, the voyce of the Lord is mightie in operation: the voyce of the Lorde is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lorde breaketh the Cedars of Libanus.

6 He made them also to skyppe lyke a Calfe: Libanus also and Syrion lyke a young Unicorne.

7 The voyce of the Lorde diuideth the flambes of fyre, the voyce of the Lorde shaketh the wyldernesse: yea, the Lorde shaketh the wyldernesse of Cades.

8 The voyce of the Lord maketh the Hyndes to bring forth young, and discouereth the thicke bushes: in his temple doth euery man speake of his honour.

9 The Lord sitteth aboue the water floodde: and the Lord remayneth a kyng for euer.

10 The Lorde shal geue strength vnto his people: the Lord shal geue his people the blessing of peace.

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yer.

Exaltabo te Domine. Psal. xxx.



WYll magnifie thee, O Lorde, for thou hast set me vp: and not made my foes to tryumphe ouer me.

2 O Lorde my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lorde hast brought my soule out of hel: thou hast kept my lyfe from them that goe downe to the pyt.

4 Syng prayses vnto the Lorde (O ye saintes of his:) and geue thankes vnto hym for a remembraunce of his holinesse.

5 For his Wrath endureth but the twincklyng of an eye, and in his pleasure is lyfe: heauinesse may endure for a nyght, but ioy commeth in the morning.

6 And in my prosperitie, I sayd, I shal neuer be remoued: thou Lorde of thy goodnesse hadst made my hyl so strong.

7 Thou didst turne thy face (fro me:) and I Was troubled.

8 Then cryed I vnto thee, O Lorde: and gate me vnto my Lorde ryght humbly.

9 What profyte is there in my blood: When I goe downe to the pyt:

10 Shall the dust geue thankes vnto thee: or shall it declare thy trueth:

11 Heare, O Lorde, and haue mercie vpon me: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put of my sackcloth, and gyrded me With gladnesse.

13 Therfore shal euery good man syng of thy prayse Without ceassing: O my God, I Wyll geue thankes vnto thee for euer.

In te domine speraui. Psal. xxxi.

1 IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, delyuer me in thy ryghteousnesse.

2 Bowe downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke and my castle: be thou also my guyde, and leade me for thy names sake.

5 Drawe me out of the nette that they haue layde pryuyly

for

for me: for thou art my strength.

6 Into thy handes I commend my spirite: for thou hast redeemed me, O Lorde, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I wyl be glad and reioyce in thy mercy: for thou hast consydered my trouble, & hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the handes of the enimie: but hast set my feete in a large roome.

10 Haue mercy vpon me, O Lorde, for I am in trouble: and myne eye is consumed for very heauinesse, yea, my soule and my body.

11 For my lyfe is waxen olde with heauinesse: and my yeeres with mournyng.

12 My strength fayleth me because of myne iniquitie: and my bones are consumed.

13 I became a reproofe among al mine enimies, but specially among my neighbours: and they of myne acquaintaunce were afrayde of me, and they that dyd see me without, conueyed them selues from me.

14 I am cleane forgotten as a dead man out of mynde: I am become lyke a broken vessel.

15 For I haue heard the blasphemie of the multitude: and feare is on euery syde, while they conspire togeather agaynst me, and take theyr counsayle to take away my lyfe.

16 But my hope hath been in thee, O Lorde: I haue sayd, thou art my God.

17 My tyme is in thyne hande, delyuer me from the hande of mine enimies: and from them that persecute me.

18 Shewe thy seruaunt the lyght of thy countenaunce: and saue me for thy mercies sake.

19 Let me not be confounded, O Lorde, for I haue called vpon thee: let the vngodly be put to confusion, and be put to scilence in the graue.

20 Let the lying lyppes be put to scilence: which cruelly, disdaynefully, and dispitefully speake agaynst the ryghteous.

21 O howe plentifull is thy goodnesse which thou hast layde vp for them that feare thee: and that thou hast prepared for them

them that put theyr truſt in thee, euen before the ſonnes of men.

22 Thou ſhalt hyde them priuily by thyne owne preſence, from the prouokyng of al men: thou ſhalt keepe them ſecretly in thy tabernacle, from the ſtryfe of tongues.

23 Thankes be to the Lord: for he hath ſhewed me marueylous great kyndneſſe in a ſtrong citie.

24 And when I made haſte, I ſayde: I am caſt out of the ſyght of thyne eyes.

25 Neuertheleſſe, thou heardeſt the voyce of my prayer: whē I cryed vnto thee.

26 O loue the lord al ye his ſaintes: for the lord preſerueth them that are faythful, & plenteouſly rewardeth the proud doer.

27 Be ſtrong, and he ſhal ſtablyſhe your hart: all ye that put your truſt in the Lorde.

Beati quorum. Pſalm. xxxii.

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lyer.

BLeſſed is he whoſe vnryghteouſneſſe is forgeuen: and whoſe ſinne is couered.

2 Bleſſed is the man vnto whom the Lord imputeth no ſinne: and in whoſe ſpirite there is no guile.

3 For while I helde my tongue: my bones conſumed away through my dayly complaynyng.

4 For thy hande is heauie vpon me day and nyght: and my moyſture is lyke the drougth in ſommer.

5 I wyl knowledge my ſinne vnto thee: and myne vnryghteouſneſſe haue I not hyd.

6 I ſayde, I wyl confeſſe my ſinnes vnto the Lorde: and ſo thou forgaueſt the wickedneſſe of my ſinne.

7 For this ſhal euery one that is godly make his prayer vnto thee in a time when thou mayeſt be found: but in the great water floodes they ſhall not come nigh him.

8 Thou art a place to hyde me in, thou ſhalt preſerue me frō trouble: thou ſhalt compaſſe me about with ſongues of deliueraunce.

9 I wyl enfourme thee, and teache thee in the way wherein thou ſhalt goe: and I wyl guyde thee with myne eye.

10 Be ye not lyke to horse and mule, whiche haue no vnderstandyng: whose mouthes must be holden with byt & brydle, lest they fal vpon thee.

11 Great plagues remayne for the vngodly: but who so putteth his trust in the Lorde, mercye embraceth hym on euerye syde.

12 Be glad, O ye ryghteous, and reioyce in the Lorde: and be ioyful al ye that are true of hart.

Exultate iusti in Domino. Psal.xxxiii.

1 REioyce in the Lorde, O ye ryghteous: for it becommeth wel the iust to be thankful.

2 Prayse the Lord with harpe: syng Psalmes vnto hym with the Lute and instrumentes of ten stringes.

3 Syng vnto the Lorde a newe songue: syng prayses lustily (vnto hym) with a good courage.

4 For the word of ỹ Lord is true: & al his workes are faithful.

5 He loueth ryghteousnesse and iudgement: the earth is full of the goodnesse of the Lorde.

7 By the woorde of the Lord were the heauens made: and al the hostes of them by the breath of his mouth.

8 He geathereth the waters of the sea togeather, as it were vpon an heape: & layeth vp the deepe as in a treasure house.

9 Let al the earth feare the Lorde: stande in awe of hym all ye that dwel in the worlde.

10 For he spake, & it was done: he commaunded, & it stood fast.

11 The Lord bryngeth the counsel of the heathen to nought: and maketh the deuises of the people to be of none effect (and casteth out the counsayls of princes.)

12 The counsell of the Lorde shall endure for euer: and the thoughtes of his hart from generation to generation.

13 Blessed are the people whose God is the Lord Jehouah: and blessed are the folke that haue chosen hym to be theyr inheritance.

14 The Lorde looked downe from heauen, and beheld all the chyldren of men: from the habitation of his dwellyng, he consydereth al them that dwel in the earth.

15 He fashioneth al the hartes of them: and vnderstandeth al theyr woorkes.

There

16 There is no kyng that can be saued by the multitude of an hoste: neyther is any myghtie man delyuered by muche strength.

17 An horse is counted but a vayne thyng to saue a man: neyther shal he deliuer any man by his great strength.

18 Beholde, the eye of the Lord is vpon them that feare him: and vpon them that put theyr truste in his mercie.

19 To deliuer theyr soules from death: and to feede them in the tyme of dearth.

20 Our soules haue patiently taryed for the Lorde: for he is our helpe and our shielde.

21 For our hart shal reioyce in hym: because we haue hoped in his holy name.

22 Let thy mercifull kyndnesse, O Lorde, be vpon vs: lyke as we haue put our trust in thee.

Benedicam dominum Psal. xxxiiii.

1 I wyl alway geue thankes vnto the Lorde: his prayse shall euer be in my mouth.

2 My soule shall make her boast of the Lorde: the humble shal heare thereof, and be glad.

3 O praise the Lord with me: and let vs magnifie his name togeather.

4 I sought the Lord, and he hearde me: yea, he delyuered me out of al my feare.

5 They had an eye vnto hym, and were lyghtned: and their faces were not ashamed.

6 Loe, the poore cryeth, and the Lorde heareth hym: yea, and saueth hym out of al his troubles.

7 The angel of the Lorde taryeth rounde about them that feare hym: and delyuereth them.

8 O taste and see how gratious the Lord is: blessed is the man that trusteth in hym.

9 O feare the Lorde ye that be his saintes: for they that feare hym lacke nothyng.

10 The Lions do lacke, and suffer hunger: but they that seeke the Lorde shal want no manner of thing that is good.

11 Come ye chyldren and harken vnto me: I wyll teache you the feare of the Lorde.

12 What man is he that lusteth to lyue, and woulde fayne see good dayes: keepe thy tongue from euyl, and thy lyppes that they speake no guile.

13 Eschewe euyl and doo good: seeke peace and ensue it.

14 The eyes of the Lorde are ouer the ryghteous: and his eares are open vnto their prayers.

15 The countenaunce of the Lorde is agaynst them that doo euyl: to roote out the remembraunce of them from the earth.

16 The ryghteous crye, and the Lorde heareth them: and deliuereth them out of all their troubles.

17 The Lorde is nigh vnto them that are of a contrite hart: and wyl saue suche as be of an humble spirite.

18 Great are the troubles of the ryghteous: but the Lord deliuereth hym out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the ryghteous shalbe desolate.

21 The Lorde deliuereth the soules of his seruauntes: and al they that put theyr trust in hym shal not be destitute.

Iudica Domine nocentes. Psal.xxxv.

1 DEcide thou my cause, O Lorde, with them that striue with me: and fight thou agaynst them that fyght agaynst me. Mornyn prayer.

2 Lay hande vppon the shielde and buckler: and stande vp to helpe me.

3 Bring foorth the speare, and stop the way agaynst them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion that imagine mischiefe for me.

5 Let them be as the dust before the wynde: and the angell of the Lorde scatteryng them.

6 Let theyr way be darke and slypperie: and let the angel of the Lorde persecute them.

7 For they haue prively layde their net to destroy me without a cause: yea euen without a cause haue they made a pit for my soule.

8 Let a sodayne destruction come vpon hym vnawares, and his net that he hath layde prively catche hym selfe: that he may fall into his owne mischiefe.

9 And my soule be ioyful in the Lorde: it shal reioyce in his saluation.

10 All my bones shal say, Lorde, who is like vnto thee, which deliuerest the poore from hym that is to strong for hym: yea the poore and hym that is in miserie, from hym that spoyleth hym.

11 False witnesse did ryse vp: they layde to my charge things that I knewe not.

12 They rewarded me euyl for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shal turne into mine owne bosome.

14 I behaued mee selfe as though it had been my freende or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced and geathered them togeather: yea the very abiectes came togeather agaynst me vnawares, making mowes at me, and ceassed not.

16 With the flatterers were busie mockers, whiche gnashed vpon me with their teeth.

17 Lorde howe long wylt thou looke vpon this: O delyuer my soule from the calamities whiche they bryng on me, and my darlyng from the Lions.

18 So wyl I geue thee thankes in the great congregation: I wyl prayse thee among muche people.

19 O let not them that are myne enimies triumph ouer me vngodly: neyther let them wyncke with their eyes that hate me without a cause.

20 And why: theyr communyng is not for peace: but they imagine deceytfull woordes agaynst them that are quiet in the lande.

21 They gaped on me with their mouthes, and sayde: fye on thee, fye on thee, we sawe it with our eyes.

22 This thou hast seene, O Lord: holde not thy tongue then, goe not farre from me, O Lorde.

23 Awake and stande vp to iudge my quarrel: auenge thou my cause, my God and my Lorde.

24 Judge me, O Lorde my God accordyng to thy ryghteousnesse: and let them not triumph ouer me.

25 Let them not say in their hartes, there, there, so woulde we haue it: neyther let them say, We haue deuoured hym.

26 Let them be put to confusion and shame togeather, that reioyce at my trouble: let them be clothed with rebuke and dishonour, that boast them selues agaynst me.

27 Let them be glad and reioyce, that fauour my ryghteous dealyng: yea let them say alway, blessed be the Lorde which hath pleasure in the prosperitie of his seruaunt.

28 And as for my tongue it shalbe talkyng of thy ryghteousnesse: and of thy prayse al the day long.

Dixit iniustus. Psal. xxxvi.

1 My hart sheweth me the wyckednesse of the vngodlye: that there is no feare of God before his eyes.

2 For he flattereth hym selfe in his owne syght: vntyll his abominable synne be founde out.

3 The woordes of his mouth are vnryghteous and full of deceyte: he hath left of to behaue hym selfe wysely, and to doo good.

4 He imagineth mischiefe vppon his bed, and hath set hym selfe in no good way: neither doeth he abhorre any thing that is euyl.

5 Thy mercie, O Lorde, reacheth vnto the heauen: and thy faythfulnesse vnto the cloudes.

6 Thy righteousnesse standeth like the strong mountaynes: thy iudgementes are like the great deepe.

7 Thou Lorde shalt saue both man and beast, howe excellent is thy mercie, O God: and the chyldren of men shall put their trust vnder the shadowe of thy wynges.

8 They shalbe satisfied with the plenteousnesse of thy house: and thou shalt geue them drynke of thy pleasures, as out of

the ryuer.

9 For with thee is the well of lyfe: and in thy lyght shall we see lyght.

10 O continue forth thy louyng kyndnesse vnto them that knowe thee: and thy righteousnesse vnto them that are true of hart.

11 O let not the foote of pryde come agaynst me: and let not the hande of the vngodly cast me downe.

12 There are they fallen all that worke wyckednesse: they are cast downe, and shal not be able to stande.

Noli emulari. Psalm.xxxvii.

Euenyng prayer. 1 FRet not thee selfe because of the vngodly: neyther be thou enuious agaynst the euyll doers.

2 For they shall soone be cut downe lyke the grasse: and be wythered euen as the greene hearbe.

3 Put thou thy trust in the Lorde, and be dooyng good: dwel in the lande, and verily thou shalt be fed.

4 Delyght thou in the Lorde: and he shal geue thee thy hartes desyre.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shal bryng it to passe.

6 He shall make thy ryghteousnesse as cleare as the lyght: and thy iust dealing as the noone day.

7 Holde thee styl in the Lorde, and abyde patiently vppon hym: but greeue not thee selfe at him whose way doeth prosper, agaynst the man that doeth after euyl counsayles.

8 Leaue of from wrath, and let goe displeasure: fret not thee selfe, els shalt thou be mooued to doo euyl.

9 Wycked doers shalbe rooted out: and they that patiently abyde the Lorde, those shal inherite the lande.

10 Yet a litle while, and the vngodly shalbe cleane gone: thou shalt looke after his place, and he shalbe away.

11 But the meeke spirited shal possesse the earth: and shalbe refreshed in the multitude of peace.

12 The vngodly seeketh counsayle agaynst the iust: and gnasheth

gnasheth vpon hym with his teeth.

13 The Lord shal laugh hym to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sworde, and haue bended their bowe: to cast downe the poore and needy, and to slay suche as be of a right conuersation.

15 Their sworde shal goe through their owne hart: and their bowe shalbe broken.

16 A smal thyng that the righteous hath: is better then great ryches of the vngodly.

17 For the armes of the vngodly shalbe broken: and the Lord vpholdeth the righteous.

18 The Lorde knoweth the dayes of the godly: and their inheritaunce shal endure for euer.

19 They shal not be confounded in the perillous tyme: and in the dayes of dearth they shal haue ynough.

20 As for the vngodly, they shal perysshe, and the enimies of the Lord shal consume as the fat of Lambes: yea euen as the smoke shal they consume away.

21 The vngodly boroweth, and payeth not agayne: but the righteous is merciful and liberall.

22 Suche as be blessed of GOD shal possesse the lande: and they that be cursed of hym shalbe rooted out.

23 The Lorde ordereth a good mans going: and maketh his way acceptable to hym selfe.

24 Though he fal, he shal not be cast away: for the Lorde vpholdeth hym with his hande.

25 I haue been young, and nowe am olde: and yet sawe I neuer the righteous forsaken: nor his seede beggyng theyr bread.

26 The righteous is euer mercifull, and lendeth: and his seede is blessed.

27 Flee from euyl, and doo the thyng that is good: and dwel for euermore.

28 For the Lorde loueth the thyng that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shalbe punished: as for the seede of the vngodly, it shalbe rooted out.

30 The ryghteous shal inherite the lande: and dwel therein for euer.

31 The mouth of the ryghteous is exercised in wysedome: and his tongue wyl be talkyng of iudgement.

32 The lawe of his God is in his hart: and his goynges shal not slyde.

33 The vngodly seeth the ryghteous: and seeketh occasion to slay hym.

34 The Lorde wyll not leaue hym in his hande: nor condemne hym when he is iudged.

35 Hope thou in the Lorde, and keepe his way, and he shal promote thee: that thou shalt possesse the lande, when the vngodly shal perysshe, thou shalt see it.

36 I mee selfe haue seene the vngodly in great power: and flourishing lyke a greene bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place coulde no where be founde.

38 Keepe innocencie, and take heede vnto the thyng that is ryght: for that shal bryng a man peace at the last.

39 As for the transgressours, they shal perisshe togeather: and the ende of the vngodly is, they shalbe rooted out at the last.

40 But the saluation of the ryghteous commeth of the Lord: which is also their strength in the tyme of trouble.

41 And the Lorde shall stande by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in hym.

Domine ne in furore. Psalm.xxxviii.

Mornyng prayer. 1 PUt me not to rebuke (O Lord) in thine anger: neyther chasten me in thy heauy displeasure.

2 For thyne arrowes sticke fast in me: and thy hande presseth me sore.

3 There is no health in my flesshe, because of thy displeasure: neyther is there any rest in my bones, by reason of my synne.

4 For my wyckednesses are gone ouer my head: and are lyke

lyke a sore burden, to heauie for me to beare.

5 My wounds stinke & are corrupt: through my foolishnes.

6 I am brought into so great trouble and miserie: that I goe mourning al the day long.

7 For my loynes are fylled with a sore disease: and there is no whole part in my body.

8 I am feeble, and sore smitten: I haue roared for the very disquietnesse of my hart.

9 Lorde, thou knowest al my desyre: and my groning is not hyd from thee.

10 My hart panteth, my strength hath fayled me: and the lyght of myne eyes is gone from me.

11 My louers and my neyghbours dyd stande lookyng vpon my trouble: and my kynsmen stoode a farre of.

12 They also that sought after my lyfe, layde snares for me: and they that went about to doo me euyl, talked of wyckednesse, and imagined deceyte al the day long.

13 As for me, I was lyke a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reprooues.

15 For in thee, O Lorde, haue I put my trust: thou shalt answeare for me, O Lorde, my God.

16 I haue requyred that they (euen myne enimies) shoulde not triumph ouer me: for when my foote slypt, they reioyced greatly agaynst me.

17 And I truely am set in the plague: and my heauinesse is euer in my syght.

18 For I wyl confesse my wickednesse: & be sory for my sinne.

19 But mine enimies lyue, and are myghtie: and they that hate me wrongfully, are many in number.

20 They also that rewarde euyl for good, are agaynst me: because I folowe the thyng that good is.

21 Forsake me not (O Lord my God:) be not thou far fro me.

22 Haste thee to helpe me: O Lorde (God) my saluation.

Dixi, custodiam vias tuas. Psalm. xxxix.

1 I Sayde, I wyl take heede to my wayes: that I offend not in my tongue.

2 I wyl keepe my mouth (as it were with a brydle:) whyle the vngodly is in my syght.

3 I held my tongue, and spake nothing, I kept scilence, yea euen from good woordes: but it was payne and greefe to me.

4 My hart was whot within me, and whyle I was thus musyng, the fyre kyndled: (and at the last) I spake with my tongue.

5 Lorde let me knowe myne ende, and the number of my dayes: that I may be certified howe long I haue to lyue.

6 Beholde, thou hast made my dayes as it were a span long: and mine age is euen as nothyng in respect of thee, and verily euery man lyuing is altogeather vanitie.

7 For man walketh in a vayne shadow, and disquieteth himselfe in vayne: he heapeth vp riches, and can not tel who shal geather them.

8 And nowe Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer me from al myne offences: and make me not a rebuke vnto the foolyshe.

10 I became dumbe, and opened not my mouth: for it was thy dooyng.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hande.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away lyke as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thyne eares consyder my callyng: holde not thy peace at my teares.

14 For I am a stranger with thee, and a soiourner: as al my fathers were.

15 Oh spare me a litle, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psalm.xl.

1 I wayted patiently for the Lorde: and he enclined vnto me, and hearde my callyng.

2 He brought me also out of the horrible pit, out of the mire and claye: and set my feete vpon the rocke, and ordered my goynges.

And

3 And he hath put a newe song in my mouth: euen a thankes geuyng vnto our God.

4 Many shal see it, and feare: and shal put theyr trust in the Lorde.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proude, and to suche as goe about with lyes.

6 O Lorde my God, great are thy woonderous woorkes which thou hast doone: lyke as be also thy thoughtes which are to vswarde, and yet there is no man that ordereth them vnto thee.

7 If I woulde declare them, & speake of them: they should be moe then I am able to expresse.

8 Sacrifice and meate offeryng thou wouldest not haue: but myne eares hast thou opened.

9 Burnt offerynges, and sacrifice for synne hast not thou requyred: then sayde I, loe, I come.

10 In the volume of the booke it is written of me, that I shoulde fulfyll thy wyll, O my God: I am content to doo it, yea, thy lawe is within my hart.

11 I haue declared thy ryghteousnesse in the great congregation: loe, I wyl not refrayne my lyppes, O Lorde, and that thou knowest.

12 I haue not hyd thy ryghteousnesse within my hart: my talkyng hath been of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercie and trueth: from the great congregation.

14 Withdrawe not thou thy mercie from me, O Lorde: let thy louyng kyndnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my synnes haue taken such holde vpon me, that I am not able to looke vp: yea, they are moe in number then the heares of my head, and my hart hath fayled me.

16 O Lorde, let it be thy pleasure to deliuer me: make haste (O Lorde) to helpe me.

17 Let them be ashamed and confounded togeather, that seeke after my soule to destroy it: let them be driuen backwarde

warde, and put to rebuke, that wyshe me euyl.

Let them be desolate and rewarded with shame, that say vnto me: fye vpon thee, fye vpon thee.

Let all those that seeke thee, be ioyful and glad in thee: and let such as loue thy saluation, say alway, the Lord be praysed.

As for me, I am poore and needy: but the Lorde careth for me.

Thou art my helper and redeemer: make no long tarying (O my God.)

Beatus qui intelligit. Psalm. xli.

BLessed is he that consydereth the poore and needie: the Lorde shall deliuer hym in the time of trouble.

The Lorde preserue him and keepe hym alyue, that he may be blessed vpon earth: and deliuer not thou hym into the wyl of his enimies.

The Lorde comfort him when he lyeth sicke vpon his bed: make thou al his bed in his sickenesse.

I sayde, Lorde be merciful vnto me: heale my soule, for I haue synned agaynst thee.

Myne enimies speake euyl of me: When shal he dye, and his name perysshe?

And if he come to see me, he speaketh vanitie: and his hart conceiueth falshood within him selfe, and when he commeth foorth he telleth it.

Al myne enimies whysper togeather agaynst me: euen agaynst me doo they imagine this euyl.

Let the sentence of gyltinesse proceede agaynst hym: and nowe that he lyeth, let hym ryse vp no more.

Yea, euen myne owne familiar freende whom I trusted: (whiche dyd also eate of my bread) hath layde great wayte for me.

But be thou merciful vnto me (O Lorde:) rayse thou me vp agayne, and I shal rewarde them.

By this I knowe that thou fauourest me: that mine enimie doeth not triumph agaynst me.

And

And when I am in my health, thou vpholdest me: & shalt
set me before thy face for euer.
Blessed be the Lorde God of Israel: World without end,
Amen.

Quemadmodum desiderat. Psalm.xlii.

Like as the hart desyreth the water brookes: so longeth
my soule after thee, O God.
My soule is a thyrst for God, yea euen for the liuing God:
when shal I come to appeare before the presence of God?
My teares haue been my meate day and night: While they
dayly say vnto me, Where is nowe thy God?
Nowe when I thynke thereupon, I powre out my hart
by mee selfe: for I went with the multitude, and brought
them forth into the house of God.
In the voyce of prayse and thankesgeuing: among suche
as keepe holy day.
Why art thou so ful of heauinesse, (O my soule:) and why
art thou so vnquieted within me?
Put thy trust in God: for I wyl yet geue him thankes for
the helpe of his countenaunce.
My God, my soule is vexed within me: therefore wyll I
remember thee concerning the land of Jordane, and the litle
hyl of Hermon.
One deepe calleth another, because of the noyse of the wa-
ter pypes: all thy waues and stormes are gone ouer me.
The Lorde hath graunted his louyng kyndnesse on the
day tyme: and in the nyght season dyd I syng of hym, and
made my prayer vnto the God of my lyfe.
I wyll say vnto the God of my strength, Why hast thou
forgotten me: Why goe I thus heauily, whyle the enimie op-
presseth me?
My bones are smitten a sunder as with a sworde: whyle
myne enimies (that trouble me) cast me in the teeth.
Namely, whyle they say dayly vnto me: Where is nowe
thy God?
Why art thou so vexed (O my soule:) and why art thou so
disquieted within me?
O put thy trust in GOD: for I wyll yet thanke hym,

Whiche

which is the helpe of my countenaunce, and my God.

Iudica me deus. Psalm.xliii.

GEue sentence with me (O God) and defende my cause a-
gaynst the vngodly people: O deliuer me from the de-
ceytful and wycked man.

For thou art the God of my strength, why hast thou put
me from thee: and why goe I so heauily, whyle the enimie
oppresseth me?

Oh sende out thy lyght and thy trueth, that they may
leade me: and bring me vnto thy holy hyl, & to thy dwellyng.

And that I may goe vnto the aulter of God, euen vnto the
God of my ioy and gladnesse: and vppon the harpe wyll I
geue thankes vnto thee, (O God) my God.

Why art thou so heauie (O my soule:) and why art thou
so disquieted within me?

O put thy trust in God: for I wyl yet geue hym thankes,
which is the helpe of my countenaunce, and my God.

Deus auribus nostris. Psal.xliiii.

WE haue heard with our eares, O God,
our fathers haue tolde vs: what thou
hast doone in theyr tyme of olde.

Howe thou hast driuen out the hea-
then with thy hande, and planted them
in: howe thou hast destroyed the nati-
ons, and cast them out.

For they gate not the lande in posses-
sion through theyr owne swoorde: ney-
ther was it theyr owne arme that hel-
ped them.

But thy ryght hande and thine arme, and the lyght of thy
countenaunce: because thou hadst a fauour vnto them.

Thou art my kyng (O God:) sende helpe vnto Jacob.

Through thee wyll we ouerthrowe our enimies: and in
thy name wyll we treade them vnder that ryse vp agaynst
vs.

For I wyl not trust in my bowe: it is not my swoorde that
shal helpe me.

But

8 But it is thou that saueſt vs from our enimie: and putteſt them to confuſion that hate vs.

9 We make our boaſt of God all day long: and wyll prayſe thy name for euer.

10 But nowe thou art farre of, and putteſt vs to confuſion: and goeſt not forth with our armies.

11 Thou makeſt vs to turne our backes vppon our enimies: ſo that they which hate vs ſpoyle our goodes.

12 Thou letteſt vs be eaten vp like ſheepe: and haſt ſcattered vs among the Heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt vs to be rebuked of our neyghbours: to be laughed to ſcorne, and had in deriſion of them that are round about vs.

15 Thou makeſt vs to be a by woorde among the Heathen: and that the people ſhake theyr heades at vs.

16 My confuſion is dayly before me: and the ſhame of my face hath couered me.

17 For the voyce of the ſlaunderer and blaſphemer: for the enimie and auenger.

18 And though all this be come vpon vs, yet doo we not forgeat thee: nor behaue our ſelues frowardly in thy couenant.

19 Our hart is not turned backe: neyther our ſteppes gone out of thy way.

20 No not when thou haſt ſmitten vs into the place of Dragons: and couered vs with the ſhadowe of death.

21 If we haue forgotten the name of our God, and holden vp our handes to any ſtrange god: ſhal not God ſearch it out, for he knoweth the very ſecretes of the hart:

22 For thy ſake alſo are we kylled all the day long: and are counted as ſheepe appoynted to be ſlayne.

23 Vp Lorde, why ſleepeſt thou: awake, and be not abſent from vs for euer.

24 Wherefore hideſt thou thy face: and forgeatteſt our miſerie and trouble:

25 For our ſoule is brought lowe euen vnto the duſt: our belly cleaueth to the grounde.

Aryse and helpe vs, and deliuer vs for thy mercies sake.

Eructauit cor meum. Psalm.xlv.

My hart is enditynge of a good matter: I speake of the thynges whiche I haue made vnto the kyng.

My tongue is the pen: of a redy wryter.

Thou art fayrer then the chyldren of men: full of grace are thy lippes, because God hath blessed thee for euer.

Girde thee with thy swoorde vpon thy thigh (O thou most mightie) accordyng to thy woorshyp and renowme.

Good lucke haue thou with thyne honour: ryde on, because of the woorde of tryeth, of meekenesse, and ryghteousnesse, and thy ryght hande shal teache thee terrible thynges.

Thyne arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the myddes among the kynges enimies.

Thy seate (O God) endureth for euer: the scepter of thy kyngdome is a ryght scepter.

Thou hast loued righteousnesse and hated iniquitie: wherfore God (enen thy God) hath annoynted thee with the oyle of gladnesse aboue thy felowes.

All thy garmentes smell of Myrrhe, Aloes, and Cassia: out of the Iuorie palaces, whereby they haue made thee glad.

Kynges daughters were among thy honourable women: vpon thy ryght hande dyd stande the Queene in a vesture of golde (wrought about with diuers colours.)

Hearken (O daughter) and consyder, encline thyne eare: forgeat also thine owne people, and thy fathers house.

So shal the kyng haue pleasure in thy beautie: for he is thy Lorde (God) and woorshyp thou hym.

And the daughter of Tyre shalbe there with a gyft: lyke as the ryche also among the people shall make their supplication before thee.

The kynges daughter is all glorious within: her clothing is of wrought golde.

She shalbe brought vnto the kyng in rayment of needle woorke: the virgins that be her felowes shal beare her companie, and shalbe brought vnto thee.

With ioy and gladnesse shall they be brought: and shall enter

enter into the kynges palace.

In steede of thy fathers, thou shalt haue chyldren: whom
16 thou mayest make princes in al landes.

I wyl remember thy name from one generation vnto an
17 other: therfore shal the people geue thankes vnto thee World without ende.

Deus noster refugium. Psalm.xlvi.

1 GOD is our hope and strength: a very present helpe in trouble.

2 Therefore wyl not we feare though the earth be moo-ued: and though the hylles be caryed into the middes of the sea.

3 Though the waters thereof rage and swel: and though the mountaynes shake at the tempest of the same.

4 The riuers of the flood thereof shal make glad the citie of God: the holy place of the tabernacle of the most highest.

5 God is in the middes of her, therfore shal she not be remoo-ued: God shal helpe her, and that right early.

6 The Heathen make muche adoo, and the kyngdomes are mooued: but God hath shewed his voyce, and the earth shal melt away.

7 The Lorde of hostes is with vs: the GOD of Jacob is our refuge.

8 O come hyther, and beholde the woorkes of the Lorde: what destruction he hath brought vpon the earth.

9 He maketh warres to ceasse in all the worlde: he breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fyre.

10 Be styl then, and knowe that I am God: I wyl be exalted among the Heathen, and I wyl be exalted in the earth.

11 The Lorde of hostes is with vs: the God of Jacob is our defence.

Omnes gentes plaudite. Psalm.xlvii.

1 O Clap your handes togeather (all ye people:) O syng vnto God with the voyce of melodie. Euenyng prayer.

2 For the Lorde is high, and to be feared: he is the great kyng vpon al the earth.

He

He shal subdue the people vnder vs: and the nations vnder our feete.

He shal choose out an heritage for vs: euen the Worshyp of Jacob whom he loued.

God is gone vp with a merry noyse: and the Lorde with the sounde of the trumpe.

O syng prayses, syng prayses vnto (our) GOD: O sing prayses, syng prayses vnto our kyng.

For God is the kyng of al the earth: syng ye prayses with vnderstandyng.

God raigneth ouer the heathen: God sitteth vpon his holy seate.

The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defende the earth as it were with a shielde.

Magnus Dominus. Psalm. xlviii.

GReat is the Lord, and highly to be praysed: in the citie of our God, euen vpon his holy hyl.

The hyll of Sion is a fayre place, and the ioy of the whole earth: vpon the North syde lyeth the citie of the great kyng, God is wel knowen in her palaces as a sure refuge.

For loe, the kynges of the earth: are geathered and gone by togeather.

They marueyled to see suche thynges: they were astonied and sodaynely cast downe.

Feare came there vpon them, and sorowe: as vpon a woman in her trauayle.

Thou shalt breake the shippes of the sea: through the East wynde.

Lyke as we haue hearde, so haue we seene in the citie of the Lorde of hostes, in the citie of our God: God vpholdeth the same for euer.

We wayte for thy louing kyndnesse, O God: in the mids of thy temple.

O God, accordyng to thy name, so is thy prayse vnto the worldes ende: thy ryght hande is full of ryghteousnesse.

Let the mount Sion reioyce, and the daughters of Juda be glad: because of thy iudgementes.

11 Walke about Sion, and goe rounde about her: and tell
the towres thereof.
12 Marke well her bulwarkes, set vp her houses: that ye
may tell them that come after.
13 For this God is our God for euer and euer: he shalbe our
guide vnto death.

Audite hec omnes gentes. Psal.xlix.

1 O heare ye this all ye people: ponder it with your eares,
all ye that dwel in the worlde.
Hygh and lowe, rich and poore: one with another.
2
3 My mouth shall speake of wysedome: and my hart shall
muse of vnderstandyng.
4 I wyl encline mine eare to the parable: and shewe my
darke speache vpon the harpe.
5 Wherefore shoulde I feare in the dayes of wyckednesse:
& when the wickednesse of my heeles compasseth me rounde
about:
6 There be some that put theyr trust in theyr goodes: and
boast themselues in the multitude of theyr ryches.
7 But no man may delyuer his brother: nor make agree-
ment vnto God for hym.
8 For it cost more to redeeme theyr soules: so that he must
let that alone for euer.
9 Yea, though he liue long: and see not the graue.
10 For he seeth that wyse men also dye, and perishe together:
aswell as the ignorant and foolishe, and leaue theyr ryches
for other.
11 And yet they thinke that theyr houses shall continue for e-
uer: and that theyr dwellyng places shall endure from one
generation to another, and call the landes after theyr owne
names.
12 Neuertheless, man wyl not abyde in honour: seeyng he
may be compared vnto the beastes that perysshe, this is the
way of them.
13 This is theyr foolishnesse: and theyr posteritie prayse their
saying.
14 They lye in the hell lyke sheepe, death gnaweth vppon
them, and the ryghteous shall haue domination of them in

the mornyng: theyr beautie shal consume in the sepulchre, out of theyr dwellyng.

15 But God shall deliuer my soule from the place of hell: for he shal receiue me.

16 Be not thou afrayde though one be made riche: or yf the glory of his house be encreased.

17 For he shal cary nothing away with hym when he dyeth: neyther shal his pompe folowe hym.

18 For while he liued, he counted him selfe an happy man: and so long as thou doest well vnto thee selfe, men wyl speake good of thee.

19 He shall folowe the generations of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beastes that perysshe.

Deus deorum dominus. Psal. l.

orning
iyer.

1 THe Lord, euen the moste mightie God hath spoken: and called the worlde from the rising vp of the Sunne, vnto the goyng downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our GOD shal come, and shal not keepe scilence: there shall go before him a consumyng fyre, and a mightie tempest shalbe stirred vp rounde about hym.

4 He shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Geather my saintes togeather vnto me: those that haue made a couenaunt with me, with sacrifice.

6 And the heauens shal declare his righteousnesse: for God is iudge hym selfe.

7 Heare, O my people, and I wyll speake: I mee selfe wyll testifie agaynst thee, O Israel, for I am God, euen thy God.

8 I wyl not reproue thee, because of thy sacrifices, or for thy burnt offerynges: because they were not alway before me.

9 I wyl take no bullocke out of thy house: nor hee goates out of thy foldes.

For

10 For all the beastes of the forest are myne: and so are the cattels vpon a thousande hilles.

11 I knowe all the foules vpon the mountaynes: and the wylde beastes of the feelde are in my syght.

12 If I be hungry, I wyl not tell thee: for the whole World is mine, and all that is therein.

13 Thinkest thou that I wyl eate bulles flesche: and drynke the blood of goates?

14 Offer vnto God thankesgeuyng: and pay thy vowes vnto the most hyghest.

15 And call vpon me in the time of trouble: so wyll I heare thee, and thou shalt prayse me.

16 But vnto the vngodly sayde God: Why doest thou preach my lawes, and takest my couenaunt in thy mouth?

17 Where as thou hatest to be refourmed: and hast cast my wordes behinde thee.

18 When thou sawest a theefe, thou consentedst vnto hym: and hast ben partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceyt.

20 Thou sattest and spakest agaynst thy brother: yea, and hast slaundered thyne owne mothers sonne.

21 These thinges hast thou doone, and I held my tongue, and thou thoughtest (wickedly) that I am euen suche a one as thee selfe: but I wil reproue thee, and set before thee the thinges that thou hast doone.

22 O consyder this, ye that forget God: lest I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and praise, he honoureth me: and to him that ordereth his conuersation right, wil I shewe the saluation of God.

Miserere mei deus. Psal. li.

1 HAue mercy vpon me (O God) after thy great goodnesse: accordyng vnto the multitude of thy mercies, doo away mine offentes.

2 Washe me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faultes: & my sinne is euer before me.

Against thee only haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wyckednesse: and in sinne hath my mother conceiued me.

But loe thou requirest trueth in the inwarde partes: and shalt make me to vnderstande wysedome secretely.

Thou shalt purge me with hysope, and I shalbe cleane: thou shalt washe me, and I shalbe whyter then snowe.

Thou shalt make me heare of ioy and gladnesse: that the bones whiche thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my mysdeedes.

Make me a cleane hart, (O God:) and renue a ryght spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy helpe agayne: and stablishe me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Delyuer me from bloodgyltinesse (O God) thou that art the God of my health: and my tongue shal syng of thy rygh-teousnesse.

Thou shalt open my lippes, O Lord: and my mouth shal shewe thy prayse.

For thou desyrest no sacrifice, els woulde I geue it thee: but thou delightest not in burnt offerynges.

The sacrifice of God is a troubled spirite: a broken and a contrite hart, O God, shalt thou not despise.

O be fauourable and gratious vnto Sion: buylde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of ryghteousnesse, with the burnt offerynges and oblations: then shal they offer young bullockes vpon thyne aulter.

Quid glorias in malitia. Psal.lii.

WHy boastest thou thee selfe thou tyraunt: that thou canst doo mischiefe:

where

where as the goodnesse of God: endureth yet dayly.

2 Thy tongue imagineth wickednesse: and with lyes thou cuttest lyke a sharpe rasor.

3 Thou hast loued vngratiousnes more then goodnes: and to talke of lyes more then ryghteousnes.

4 Thou hast loued to speake all wordes that may doo hurt: O thou false tongue.

5 Therefore shall God destroy thee for euer: he shall take thee, and plucke thee out of thy dwellyng, and roote thee out of the lande of the liuyng.

6 The ryghteous also shal see this, and feare: and shal laugh hym to scorne.

7 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthed hym selfe in his wickednesse.

8 As for me, I am lyke a greene Olyue tree in the house of God: my trust is in the tender mercie of God for euer & euer.

9 I wyll alway geue thankes vnto thee for that thou hast doone: and I wil hope in thy name, for thy saints lyke it well.

Dixit insipiens. Psal. Liii.

1 THE foolyshe body hath sayde in his hart: there is no God. Euenyng prayer.

2 Corrupt are they, and become abominable in their wickednesse: there is none that dooth good.

3 GOD looked downe from heauen vpon the children of men: to see yf there were any that woulde vnderstande, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that dooth good, no not one.

5 Are they not without vnderstandyng that worke wickednesse: eating vp my people as if they would eate bread, they haue not called vpon God.

6 They were afrayde where no feare was: for God hath broken the bones of hym that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were geuen vnto Israel out of Sion: Oh that the Lorde woulde delyuer his people out of captiuitie.

8 Then shoulde Jacob reioyce: and Israel should be ryght glad.

Deus in nomine tuo. Psal. Liiii.

1 SAue me (O God) for thy names sake: and auenge me in thy strength.

2 Heare my prayer (O GOD:) and hearken vnto the wordes of my mouth.

3 For strangers are rysen vp agaynst me: & tyrantes (Which haue not God before their eyes) seeke after my soule.

4 Beholde, God is my helper: the Lorde is with them that vpholde my soule.

5 He shall reward euyll vnto myne enimies: destroy thou them in thy trueth.

6 An offeryng of a free hart wyll I geue thee, and prayse thy name (O Lorde:) because it is so comfortable.

7 For he hath delyuered me out of all my trouble: and myne eye hath seene his desyre vpon myne enimies.

Exaudi deus. Psal. Lv.

1 HEare my prayer (O God:) and hyde not thee selfe from my petition.

2 Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

3 The enimie crieth so, and the vngodly commeth on so fast: for they are minded to doo me some mischeefe, so malitiously are they set agaynst me.

4 My hart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I sayde, O that I had wynges lyke a Doue: for then woulde I flee away, and be at rest.

7 Loe, then woulde I get me away farre of: and remayne in the wyldernesse.

8 I woulde make haste to escape: because of the stormie wynde and tempest.

Destroy

Destroy their tongues, O Lorde, and diuide them: for I
9 haue spyed vnryghteousnesse and stryfe in the citie.
10 Day and nyght they goe about within the walles thereof:
mischeefe also and sorowe are in the middes of it.
11 Wickednesse is therin: deceyt and guile goe not out of their
12 streetes.
For it is not an open enimie that hath doone me this dis-
honour: for then I coulde haue borne it.
13 Neyther was it myne aduersarie that dyd magnifie hym
selfe agaynst me: for then (peraduenture) I would haue hid
mee selfe from hym.
14 But it was euen thou my companion: my guide, and mine
owne familiar freende.
15 We tooke sweete counsayle togeather: and walked in the
house of God as freendes.
16 Let death come hastyly vpon them, & let them goe downe
quicke into hell: for wickednesse is in their dwellynges, and
among them.
17 As for me, I wyl call vpon God: and the Lorde shal saue
me.
18 In the euenyng and mornyng, and at noone day wyll I
pray (and that instantly:) and he shal heare my voyce.
19 It is he that hath delyuered my soule in peace, from the
battaile that was against me: for there were many with me.
20 Yea, euen God that endureth for euer shall heare me, and
bryng them downe: for they wyl not turne nor feare God.
21 He layde his handes vpon suche as be at peace with hym:
and he brake his couenaunt.
22 The wordes of his mouth were softer then butter, hauing
warre in his hart: his wordes were smother then oyle, and
yet be they very swoordes.
23 O cast thy burden vpon the Lorde, and he shall noursche
thee: and shal not suffer the ryghteous to fal for euer.
24 And as for them: thou, O God, shalt bryng them into the
pyt of destruction.
25 The bloodthyrstie and deceytfull men shall not lyue out
halfe their dayes: neuertheless, my trust shalbe in thee, O
Lorde.

Miserere meus deus, quoniam. Psal. Lvi.

lorning
:ayer.



BE mercifull vnto me, O God, for man goeth about to deuoure me: he is dayly fyghtyng, and troublyng me.

2 Myne enimies are dayly in hande to swalowe me vp: for they be many that fyght against me, O thou most highest.

3 Neuertheles, though I am sometime afrayde: yet put I my trust in thee.

4 I wil prayse God because of his word:

5 I haue put my trust in God, and wyl not feare what flesche can doo vnto me.

6 They dayly mistake my wordes: all that they imagine is to doo me euyll.

7 They holde al togeather, and keepe them selues close: and marke my steppes when they laye wayte for my soule.

8 Shall they escape for their wickednesse: thou, O God, in thy displeasure shalt cast them downe.

9 Thou tellest my flittinges, put my teares into thy bottell: are not these thynges noted in thy booke?

10 When so euer I call vpon thee, then shall mine enimies be put to flyght: this I knowe, for God is on my syde.

11 In Gods wordes wyll I reioyce: in the Lordes worde wyl I comfort me.

12 Yea, in God haue I put my trust: I wyll not be afrayde what man can doo vnto me.

13 Unto thee, O God, wyl I pay my vowes: vnto thee wyl I geue thankes.

14 For thou hast deliuered my soule from death, and my feete from fallyng: that I may walke before God in the lyght of the lyuyng.

Miserere mei deus. Psal. Lvii.

1 BE mercifull vnto me (O God) be mercifull vnto me, for my soule trusteth in thee: and vnder the shadowe of thy wynges shalbe my refuge, vntil this tyrannie be ouer past.

2 I wyll call vpon the most hygh God: euen vnto the God that shal perfourme the cause whiche I haue in hande.

3 He shal sende from heauen: and saue me from the reproofe

of

of hym that woulde eate me vp.

4 God shal sende foorth his mercie and trueth: my soule is among Lions.

5 And I lie euen among the children of men (that are set on fyre:) whose teeth are speares & arrowes, and their tongue a sharpe swoorde.

6 Set vp thee selfe, O God, aboue the heauens: and thy glorie aboue all the earth.

7 They haue laide a net for my feete, and pressed downe my soule: they haue dygged a pyt before me, and are fallen into the myddest of it them selues.

8 My hart is fixed, O God, my hart is fixed: I wyl syng and geue prayse.

9 Awake vp my glorie, awake Lute and Harpe: I mee selfe wyl awake ryght early.

10 I wil geue thankes vnto thee (O Lord) among the people: and I wyl syng vnto thee among the nations.

11 For the greatnes of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thee selfe (O God) aboue the heauens: and thy glorie aboue all the earth.

Si vere vtique. Psal. lviii.

1 ARE your myndes set vpon righteousnesse, O ye congregation: and doo ye iudge the thyng that is ryght, O ye sonnes of men?

2 Yea, ye imagine myscheefe in your hart vppon the earth: and your handes deale with wickednesse.

3 The vngodly are froward euen frō their mothers wombe: as soone as they be borne they goe astray and speake lyes.

4 They are as venemous as the poyson of a Serpent: euen lyke the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wysely.

6 Breake their teeth (O God) in their mouthes, smyte the chawe bones of the Lions, O Lorde: let them fall away lyke water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let them consume away lyke a Snayle, and be lyke the vntimely

vntymely fruite of a woman: and let them not see the sunne.

8 Or euer your pottes be made whot with thornes: so let indignation vexe hym, euen as a thyng that is rawe.

9 The ryghteous shal reioyce, when he seeth the vengeance: he shal washe his footesteppes in the blood of the vngodly.

10 So that a man shall say, verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me. Psal. lix.

Euening prayer.

DElyuer me from mine enimies, O God: defende me from them that ryse vp agaynst me.

2 O deliuer me from the wicked doers: and saue me from the bloodthyrstie men.

3 For loe, they lye waytyng for my soule: the myghtie men are geathered against me, without any offence or fault of me, O Lorde.

4 They runne and prepare them selues without my fault: aryse thou therefore to helpe me, and beholde.

5 Stande vp, O Lorde God of hostes, thou God of Israel, to visite all the Heathen: and be not merciful vnto them that offende of malitious wickednesse.

6 They go to & fro in the euenyng, they grinne like a dogge: and runne about through the citie.

7 Beholde, they speake with their mouth, and swoordes are in their lippes: for who dooth heare:

8 But thou, O Lorde, shalt haue them in derision: and thou shalt laugh all the Heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnes plenteously: and God shall let me see my desyre vpon myne enimies.

11 Slay them not, lest my people forget it: but scatter them abrode among thy people, and put them downe, O Lorde, our defence.

12 For the synne of their mouth, and for the wordes of their lyppes, they shalbe taken in their pride: and why? their preachyng is of curlyng and lyes.

Consume

13 Consume them in thy wrath, consume them, that they
may perysshe: and knowe that it is GOD whiche ruleth in
Jacob, and vnto the endes of the worlde.
14 And in the euenyng they wyll returne: and grynne lyke a
dogge, and wyl goe about the citie.
15 They wyll runne here and there for meate: and grudge
yf they be not satisfyed.
16 As for me, I wyll syng of thy power, and wyll prayse thy
mercie betymes in the mornyng: for thou hast been my de-
fence, and refuge in the day of my trouble.
17 Unto thee (O my strength) wyll I syng: for thou, O God,
art my refuge, and my mercifull God.

Deus repulisti nos. Psal. Lx.

1 O God, thou that hast cast vs out, & scattered vs abrode:
thou hast also been displeased, O turne thee vnto vs a-
gayne.
2 Thou hast moued the land, and diuided it: heale the sores
thereof, for it shaketh.
3 Thou hast shewed thy people heauie thynges: thou hast
geuen vs a drynke of deadly wyne.
4 Thou hast geuen a token for suche as feare thee: that they
may tryumphe because of the trueth.
5 Therefore were thy beloued delyuered: helpe me with thy
ryght hande, and heare me.
6 God hath spoken in his holynes, I wyll reioyce and di-
uide Sichem: and meate out the valley of Sucoth.
7 Gilead is myne, and Manasses is myne: Ephraim also is
the strength of my head, Juda is my lawe geuer.
8 Moab is my washpot, ouer Edom wil I cast out my shoe:
Philistia be thou glad of me.
9 Who wyll leade me into the stronge citie: Who wyll bryng
me into Edom:
10 Hast thou not cast vs out (O God:) wylt not thou, O God,
goe out with our hoastes:
11 O be thou our helpe in trouble: for vayne is the helpe of
man.
12 Through GOD we shall doo great actes: for it is he that
shall treade downe our enimies.

Exaudi

Exaudi deus. Pſal. lxi.

HEare my crying, O God: geue eare vnto my prayer.
From the endes of the earth wyll I call vnto thee: when my hart is in heauineſſe.
O ſet me vp vpon the rocke that is hyer then I: for thou haſt been my hope, and a ſtrong towre for me againſt the enimie.
I wyll dwel in thy tabernacle for euer: and my truſt ſhal be vnder the couerynge of thy wynges.
For thou, O Lord, haſt heard my deſyres: and haſt geuen an heritage vnto thoſe that feare thy name.
Thou ſhalt graunt the kyng a long lyfe: that his yeeres may endure throughout all generations.
He ſhall dwell before God for euer: O prepare thy louyng mercie and faythfulneſſe, that they may preſerue hym.
So wyl I alway ſyng prayſe vnto thy name: that I may dayly perfourme my vowes.

Nonne deo ſubiecta. Pſal. lxii.

lorning ayer.

MY ſoule truely wayteth ſtyl vpon God: for of hym commeth my ſaluation.
He veryly is my ſtrength and my ſaluation: he is my defence, ſo that I ſhal not greatly fall.
Howe long wyll ye imagine miſcheefe agaynſt euery man: ye ſhall be ſlayne all the ſort of you, yea as a totteryng wall ſhall ye be, and lyke a broken hedge.
Theyr deuiſe is onely howe to put hym out whom God wyl exalt: their delyght is in lyes, they geue good woordes with their mouth, but curſe with their hart.
Neuertheleſſe, my ſoule waite thou ſtyl vpon God: for my hope is in hym.
He truely is my ſtrength and my ſaluation: he is my defence, ſo that I ſhal not fall.
In GOD is my health and my glorie: the rocke of my

myght,

myght, and in God is my truſt.

8 O put your truſt in him alway (ye people:) powre out your hartes before hym, for God is our hope.

9 As for the children of men, they are but vayne: the chyldren of men are deceytfull vpon the weightes, they are altogeather lighter then vanitie it ſelfe.

10 O truſt not in wrong and robberie, geue not your ſelues vnto vanitie: yf rycheſſe encreaſe, ſet not your hart vppon them.

11 God ſpake once and twyſe: I alſo haue heard the ſame, that power belongeth vnto God.

12 And that thou Lorde art mercyfull: for thou rewardeſt euery man accordyng to his worke.

Deus deus meus. Pſal. lxiii.

1 O God, thou art my God: early wyl I ſeeke thee.

2 My ſoule thirſteth for thee, my fleſhe alſo longeth after thee: in a barren and dry lande, where no water is.

3 Thus haue I looked for thee in holyneſſe: that I myght beholde thy power and glory.

4 For thy louyng kyndneſſe is better then the life it ſelfe: my lyppes ſhal prayſe thee.

5 As long as I liue wyll I magnifie thee on this maner: and lyft vp my handes in thy name.

6 My ſoule ſhalbe ſatiſfied euen as it were with marow and fatneſſe: when my mouth prayſeth thee with ioyfull lyppes.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was wakyng:

8 Becauſe thou haſt been my helper: therfore vnder the ſhadowe of thy wynges wyl I reioyce.

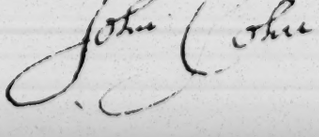
9 My ſoule hangeth vpon thee: thy ryght hande hath vpholden me.

10 Theſe alſo that ſeeke the hurte of my ſoule: they ſhall goe vnder the earth.

11 Let them fall vpon the edge of the ſworde: that they may be a portion for Foxes.

12 But the kyng ſhall reioyce in GOD, all they alſo that ſweare by hym, ſhalbe commended: for the mouth of them that ſpeake lyes ſhalbe ſtopped.

Exaudi



Exaudi deus. Psal.lxiiii.

1 HEare my voyce, O God, in my prayer: preserue my lyfe from feare of the enimie.

2 Hide me from the geathering together of the frowarde: and from the insurrection of wicked doers.

3 which haue whet their tongue like a swoorde: and shoote out theyr arrowes, euen bytter woordes.

4 That they may priuily shoote at hym whiche is perfect: suddenly doo they hyt hym, and feare not.

5 They courage them selues to mischiefe: and commune among them selues howe they may lay snares, and say that no man shal see them.

6 They imagine wyckednesse, & practise it: that they kepe secrete among them selues, euery man in the deepe of his hart.

7 But God shall suddenly shoote at them with a swyft arrowe: that they shalbe wounded.

8 Yea, theyr owne tongues shall make them fall: insomuch that who so seeth them, shal laugh them to scorne.

9 And all men that see it shall say, this hath God doone: for they shal perceiue that it is his woorke.

10 The ryghteous shall reioyce in the Lorde, and put his trust in hym: and all they that are true of hart shalbe glad.

Te decet hymnus. Psal.lxv.

1 THou, O God, art prayed in Sion: and vnto thee shall the vowe be perfourmed in Hierusalem.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeedes preuayle against me: Oh be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chooses, and receiuest vnto thee: he shall dwell in thy courte, and shalbe satisfied with the pleasures of thy house, euen of thy holy temple.

5 Thou shalt shew vs woonderfull things in thy righteousnes, O God of our saluation: thou that art the hope of all the endes of the earth, & of them that remayne in the brode sea.

6 which in his strength setteth fast the mountaynes: and is gyrded about with power.

7 Which stylleth the ragyng of the sea, and the noyse of his
waues: and the madnesse of his people.
8 They also that dwell in the vttermost partes (of the earth)
shalbe afrayde at thy tokens: thou that makest the outgo-
ynges of the morning and euening to prayse thee.
9 Thou visitest the earth, and blessest it: thou makest it very
plenteous.
10 The ryuer of God is full of water: thou preparest their
corne, for so thou prouidest for the earth.
11 Thou waterest her forowes, thou sendest rayne into the
lytle valleyes thereof: thou makest it soft with the droppes
of rayne, and blessest the encrease of it.
12 Thou crownest the yeere with thy goodnesse: and thy
cloudes drop fatnesse.
13 They shall drop vpon the dwellynges of the wyldernesse:
and the litle hilles shal reioyce on euery syde.
14 The foldes shalbe ful of sheepe: the valleys also shal stand
so thicke with corne, that they shal laugh and syng.

Iubilate deo. Psal.xlvi.

1 O Be ioyfull in God all ye landes: syng prayses vnto the
honour of his name, make his prayse to be glorious.
2 Say vnto God, O howe woonderful art thou in thy
woorkes: through the greatnesse of thy power shall thyne
enimies be founde lyers vnto thee.
3 For all the worlde shall woorshyp thee: syng of thee, and
prayse thy name.
4 O come hyther, and beholde the woorkes of God: howe
woonderfull he is in his dooyng toward the children of men.
5 He turned the sea into drie land: so that they went through
the water on foote, there did we reioyce thereof.
6 He ruleth with his power for euer, his eyes beholde the
people: and such as wil not beleeue, shall not be able to exalt
them selues.
7 O prayse your God (ye people:) and make the voyce of his
prayse to be hearde.
8 Which holdeth our soule in life: and suffereth not our feete
to slyp.
9 For thou (O God) hast prooued vs: thou also hast tryed

vs

vs lyke as siluer is tryed.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ryde ouer our heades: We went through fyre and water, and thou broughtest vs out into a wealthy place.

12 I Wil goe into thy house with burnt offeringes: and wyl pay thee my vowes which I promysed with my lyppes and spake with my mouth when I was in trouble.

13 I wyll offer vnto thee fat burnt sacrifices, with the incense of rammes: I wyl offer bullockes and goates.

14 O come hyther and hearken all ye that feare God: and I wyl tell you what he hath doone for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I encline vnto wickednesse with my hart: the Lorde wyl not heare me.

17 But God hath hearde me: and consydered the voyce of my prayer.

18 Praysed be God whiche hath not cast out my prayer: nor turned his mercy fro me.

Deus misereatur nostri. Psal. lxvii.

1 GOD be mercifull vnto vs, and blesse vs: and shewe vs the lyght of his countenance, and be mercifull vnto vs.

2 That thy Way may be knowen vppon earth: thy sauyng health amoong all nations.

3 Let the people prayse thee, O God: yea let all the people prayse thee.

4 O let the nations reioyce and be gladde, for thou shalt iudge the folke righteously: and gouerne the nations vppon earth.

5 Let the people prayse thee, O GOD: let all the people prayse thee.

6 Then shal the earth bring foorth her encrease: and God, euen our owne God, shal geue vs his blessing.

7 God shall blesse vs: and all the endes of the worlde shall feare hym.

Exurgat

Exurgat deus. Psal.lxviii.

LEt God aryse, and let his enmyes be scattered: let them also that hate hym flee before hym. Morny prayer.

Like as the smoke vanisheth, so shalt thou drive them away: & lyke as waxe melteth at the fyre, so let the vngodlye perysshe at the presence of God.

But let the ryghteous be glad, and reioyce before GOD: let them also be mery and ioyfull.

O synge vnto God, and sing prayses vnto his name: magnifie hym that rydeth vppon the heauens, as it were vpon an horse, prayse hym in his name, yea, and reioyce before hym.

He is a father of the fatherlesse, and defendeth the cause of the wyddowes: euen God in his holy habitation.

He is the GOD that maketh men to be of one minde in an house, and bringeth the prysoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

O God, when thou wentest forth before the people: When thou wentest through the wylderneſſe.

The earth shoke, and the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

Thou, O God, sendest a gratious rayne vpon thyne inheritance: and refreshedst it when it was weery.

Thy congregations shal dwel therein: for thou (O God) hast of thy goodnesse prepared for the poore.

The Lorde gaue the woorde: great was the company of the preachers.

Kinges with theyr armies dyd flee, and were discomfited: and they of the housholde diuided the spoyle.

Though ye haue lyen among the pottes, yet shal ye be as the wynges of a Doue: that is couered with syluer wynges, and her fethers lyke golde.

When the almightie scattered kynges for theyr sake: then were they as white as snowe in Salmon.

As the hyl of Basan, so is Gods hyl: euen an hygh hyll, as the hyl of Basan.

Why hoppe ye so ye hygh hylles: this is Gods hyl, in the whiche it pleaseth hym to dwel: yea the Lorde wyl abyde in it for euer.

The charets of GOD are twentie thousande, euen thousande of angelles: and the Lorde is among them, as in the holy place of Sinai.

Thou art gone vp on high, thou hast led captiuitie captiue: and receyued gyftes for men: yea euen for thyne enimies, that the Lorde God might dwel among them.

Praysed be the Lorde dayly: euen the God whiche helpeth vs, and powreth his benefites vpon vs.

He is our God, euen the God of whom commeth saluation: God is the Lorde by whom we escape death.

God shal wounde the head of his enimies: and the hearie scalpe of suche a one as goeth on styl in his wyckednesse.

The Lorde hath sayde, I wyll bryng my people agayne, as I did from Basan: myne owne wyll I bryng agayne, as I dyd sometime from the deepe of the sea.

That thy foote may be dipped in the blood of thine enimies: and that the tongue of thy dogges may be red thorowe the same.

It is wel seene, O God, howe thou goest: howe thou my God and kyng goest in the sanctuarie.

The syngers goe before, the minstrelles folowe after: in the myddes are the damselles playing with the Tymbrelles.

Geue thankes, O Israel, vnto God the Lorde in the congregations: from the grounde of the hart.

There is litle Beniamin their ruler, and the princes of Juda their counsel: the princes of Zabulon, and the princes of Nephthali.

Thy God hath sent foorth strength for thee: stablishe the thyng (O God) that thou hast wrought in vs.

For thy temples sake at Hierusalem: so shall kynges bring presentes vnto thee.

When the company of the spearemen, and multitude of the

the mightie are scattered abrode among the beastes of the people (so that they humbly bryng peeces of syluer:) & When he hath scattered the people that delyght in warre.

33 Then shall the princes come out of Egypt: the Morians lande shal soone stretche out her hande vnto God.

34 Syng vnto God, O ye kyngdomes of the earth: O syng prayses vnto the Lorde.

35 Which sytteth in the heauens ouer all, from the begynnyng: loe, he doeth sende out his voyce, yea and that a mightie voyce.

36 Ascribe ye the power to God ouer Israel: his woorshyp and strength is in the cloudes.

37 O God, woonderful art thou in thy holy places, euen the God of Israel: he wyll geue strength and power vnto his people, blessed be God.

Saluum me fac Deus. Psalm.lxix.

SAue me, O God: for the waters are come in, euen vnto my soule. Euenyng prayer.

I stycke fast in the deepe myre where no grounde is: I am come into deepe waters, so that the flooddes ranne ouer me.

I am weery of my crying, my throate is drye: my syght fayleth me for wayting so long vpon my God.

They that hate me without a cause, are mo then the heares of my head: they that are mine enimies and woulde destroy me gyltlesse, are mightie.

I payde them the thynges that I neuer tooke: God thou knowest my simplenesse, & my faultes are not hyd from thee.

Let not them that trust in thee, O Lorde God of hostes, be ashamed for my cause: let not those that seeke thee, be confounded through me, O Lorde God of Israel.

And why, for thy sake haue I suffered reproofe: shame hath couered my face.

I am become a stranger vnto my brethren: euen an aliant vnto my mothers chyldren.

For the zeale of thyne house hath euen eaten me: and the rebukes of them that rebuked thee are fallen vpon me.

10 I wept and chastened mee selfe with fastyng: and that was turned to my reproofe.

11 I put on a sackcloth also: and they iested vpon me.

They that sit in the gate speake agaynst me: and the drunkardes make songues vpon me.

12 But Lord I make my prayer vnto thee: in an acceptable tyme.

13 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

14 Take me out of the myre, that I syncke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

15 Let not the water flood drowne me, neyther let the deepe swalowe me vp: and let not the pit shut her mouth vppon me.

16 Heare me, O Lorde, for thy louyng kyndnesse is comfortable: turne thee vnto me accordyng to the multitude of thy mercies.

17 And hyde not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

18 Drawe nygh vnto my soule, and saue it: oh delyuer me because of myne enimies.

19 Thou hast knowen my reproofe, my shame, and my dishonour: myne aduersaries are al in thy syght.

20 Thy rebuke hath broken my hart, I am full of heauinesse: I looked for some to haue pitie on me, but there was no man, neyther founde I any to comfort me.

21 They gaue me gal to eate: and when I was thyrstie, they gaue me vineger to drynke.

22 Let their table be made a snare to take them selues withall: and let the thynges (that shoulde haue been for their wealth) be vnto them an occasion of fallyng.

23 Let their eyes be blynded that they see not: and euer bowe thou downe their backes.

24 Powre out thyne indignation vppon them: and let thy wrathful displeasure take holde of them.

25 Let their habitation be voyde: and no man to dwell in their tentes.

For

For they persecute hym whom thou hast smitten: and they talke howe they may vexe hym whom thou hast wounded.

Let them fall from one wyckednesse to another: and not come into thy ryghteousnesse.

Let them be wyped out of the booke of the lyuyng: and not be written among the ryghteous.

As for me, when I am poore and in heauinesse: thy helpe (O God) shal lyft me vp.

I wyl prayse the name of God with a songue: and magnifie it with thankes geuyng.

This also shall please the Lorde: better then a Bullocke that hath hornes and hoofes.

The humble shal consyder this, and be glad: seeke ye after God, and your soule shal lyue.

For the Lorde heareth the poore: and despiseth not his prysoners.

Let heauen and earth prayse hym: the sea, and al that moueth therein.

For God wyl saue Sion, and buylde the cities of Juda: that men may dwel there, and haue it in possession.

The posteritie also of his seruauntes shal inherite it: and they that loue his name shal dwel therein.

Deus in adiutorium. Psalm.lxx.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lorde.

Let them be ashamed and confounded, that seeke after my soule: let them be turned backwarde and put to confusion that wyshe me euyl.

Let them (for theyr rewarde) be soone brought to shame: that crye ouer me, there, there.

But let all those that seeke thee, be ioyfull and glad in thee: and let all suche as delyght in thy saluation, say alway, the Lorde be praysed.

As for me, I am poore and in miserie: haste thee vnto me, (O God.)

Thou art my helper and my redeemer: O Lorde, make no long tarying.

In te domine ſperaui. Pſalm.lxxi.

ornyng ayer.

IN thee, O Lorde, haue I put my truſt, let me neuer be put to confuſion: but rid me, and delyuer me in thy ryghteouſneſſe, encline thyne eare vnto me, and ſaue me.

Be thou my ſtrong holde (whereunto I may alway reſort:) thou haſt promiſed to helpe me, for thou art my houſe of defence, and my caſtle.

Delyuer me (O my God) out of the hande of the vngodly: out of the hande of the vnryghteous and cruel man.

For thou, O Lorde God, art the thyng that I long for: thou art my hope euen from my youth.

Through thee haue I been holden vp euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my prayſe ſhal alway be of thee.

I am become as it were a monſter vnto many: but my ſure truſt is in thee.

Oh let my mouth be fylled with thy prayſe: that I may ſyng of thy glory and honour al the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength fayleth me.

For mine enimies ſpeake agaynſt me, and they that laye wayte for my ſoule, take theyr counſayle togeather, ſaying: God hath forſaken hym, perſecute hym, and take hym, for there is none to deliuer hym.

Goe not farre from me, O God: my God haſt thee to helpe me.

Let them be confounded and peryſhe, that are agaynſt my ſoule: let them be couered with ſhame and diſhonour, that ſeeke to doo me euyl.

As for me, I wyl patiently abyde alway: and wyl prayſe thee more and more.

My mouth ſhall dayly ſpeake of thy ryghteouſneſſe and ſaluation: for I knowe no ende thereof.

I wyl goe forth in the ſtrength of the Lorde God: and wyl make mention of thy righteouſneſſe only.

Thou

Thou (O God) hast taught me from my youth vp vntyll nowe: therefore wyl I tell of thy woonderous woorkes.

Forsake me not (O God) in mine olde age, when I am gray headed: vntyll I haue shewed thy strength vnto this generation, & thy power to all them that are yet for to come.

Thy ryghteousnesse (O God) is very hygh: and great thynges are they that thou hast doone, O God, who is lyke vnto thee?

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refreshe me: yea, and broughtest me from the deepe of the earth agayne.

Thou hast brought me to great honour: and comforted me on euery syde.

Therefore wyll I prayse thee and thy faythfulnesse, O God, playing vpon an instrument of musicke: vnto thee wyll I syng vpon the harpe, O thou holy one of Israel.

My lippes wyll be fayne when I syng vnto thee: and so wyl my soule whom thou hast deliuered.

My tongue also shal talke of thy ryghteousnesse al the day long: for they are confounded and brought vnto shame that seeke to doo me euyl.

Deus iudicium. Psalm. lxxii.

Geue the kyng thy iudgementes (O God:) and thy ryghteousnesse vnto the kynges sonne.

Then shal he iudge the people accordyng vnto ryght: and defende the poore.

The mountaynes also shal bring peace: and the litle hylles ryghteousnesse vnto the people.

He shall keepe the simple folke by their ryght: defende the chyldren of the poore, and punyshe the wrong doer.

They shal feare thee as long as the Sunne and Moone endureth: from one generation to another.

He shal come downe like the raine into a fleece of wool: euen as the droppes that water the earth.

In his tyme shall the ryghteous florysshe: yea, and abundance of peace so long as the Moone endureth.

His dominion also shalbe from the one sea to the other: and from the flood vnto the worldes ende.

9 They that dwel in the wylderneſſe ſhal kneele before him: his enimies ſhall lycke the duſt.

10 The kynges of Tharſis and of the Iſles ſhall geue preſentes: the kynges of Arabia and Saba ſhal bring gyftes.

11 Al kynges ſhal fal downe before hym: al nations ſhal doo hym ſeruice.

12 For he ſhal delyuer the poore when he cryeth: the needie alſo, and hym that hath no helper.

13 He ſhalbe fauourable to the ſimple and needie: and ſhall preſerue the ſoules of the poore.

14 He ſhal deliuer their ſoules from falſhood and wrong: and deare ſhal their blood be in his ſyght.

15 He ſhal lyue, and vnto hym ſhalbe geuen of the golde of Arabia: prayer ſhalbe made euer vnto hym, and dayly ſhall he be prayſed.

16 There ſhalbe an heape of corne in the earth, hygh vppon the hylles: his fruite ſhal ſhake lyke Libanus, and ſhalbe greene in the citie lyke graſſe vpon the earth.

17 His name ſhall endure for euer, his name ſhall remayne vnder the ſunne among the poſterities: Which ſhalbe bleſſed through him, and al the Heathen ſhal prayſe hym.

18 Bleſſed be the Lord God, euen the God of Iſrael: Which onely doeth woonderous thynges.

19 And bleſſed be the name of his maieſtie for euer: and al the earth ſhalbe fylled With his maieſtie, Amen, Amen.

Quam bonus Iſrael. Pſalm. lxxiii.

uenyng rayer.

TRuely God is louing vnto Iſrael: euen vnto ſuche as are of a cleane hart.

2 Neuertheleſſe my feete were almoſt gone: my treadinges had welnygh ſlypt.

3 And why? I was greeued at the wycked: I do alſo ſee the vngodly in ſuch proſperitie.

4 For they are in no peryl of death: but are luſtie and ſtrong.

5 They come in no miſfortune lyke other folke: neyther are they plagued lyke other men.

6 And this is the cauſe that they be ſo holden With pryde: and ouerwhelmed With crueltie.

Their

7 Their eyes swel with fatnes: & they do euen what they list.
8 They corrupt other, & speake of wycked blasphemie: their talkyng is agaynst the most hyghest.
9 For they stretche foorth their mouth vnto the heauen: and their tongue goeth through the worlde.
10 Therefore fall the people vnto them: and thereout sucke they no smal aduauntage.
11 Tushe say they, howe shoulde God perceyue it: is there knowledge in the most highest?
12 Loe, these are the vngodly, these prosper in the worlde, and these haue riches in possession: and I sayd, then haue I clensed my hart in vayne, and washed my handes in innocencie.
13 All the day long haue I been punished: and chastened euery morning.
14 Yea, and I had almost sayde euen as they: but loe, then shoulde I haue condemned the generation of thy children.
15 Then thought I to vnderstande this: but it was to harde for me.
16 Vntyl I went into the sanctuarie of God: then vnderstood I the ende of these men.
17 Namely, howe thou doest set them in slipperie places: and castest them downe, and destroyest them.
18 O howe sodaynely doo they consume: peryshe, and come to a feareful ende?
19 Yea, euen lyke as a dreame when one awaketh: so shalt thou make their image to vanishe out of the citie.
20 Thus my hart was greeued: and it went euen through my reynes.
21 So foolyshe was I and ignorant: euen as it were a beast before thee.
22 Neuertheless, I am alway by thee: for thou hast holden me by my ryght hande.
23 Thou shalt guyde me with thy counsayle: and after that receyue me with glorie.
24 Whom haue I in heauen but thee: and there is none vpon earth, that I desyre in comparison of thee.
25 My flesh and my hart fayleth: but God is the strength of my hart, and my portion for euer.

For

26 For loe, they that forsake thee shal perysshe: thou hast destroyed al them that commit fornication agaynst thee.

27 But it is good for me to holde me fast by God, to put my trust in the Lorde God: and to speake of all thy woorkes (in the gates of the daughter of Sion.)

Vt quid Deus repulisti. Psalm lxxiiii.

1 O God, wherefore art thou absent from vs so long: Why is thy wrath so hot agaynst the Sheepe of thy pasture?

2 O thynke vpon thy congregation: whom thou hast purchased and redeemed of olde.

3 Thynke vpon the tribe of thyne inheritaunce: and mount Sion wherein thou hast dwelt.

4 Lyft vp thy feete, that thou mayest vtterly destroy euery enimie: which hath doone euyl in thy sanctuarie.

5 Thyne aduersaries roare in the myddes of thy congregations: and set vp their banners for tokens.

6 He that hewed tymber afore out of the thicke trees: was knowen to bryng it to an excellent Woorke.

7 But nowe they breake downe al the carued woorke thereof: with axes and hammers.

8 They haue set fyre vpon thy holy places: and haue defiled the dwellyng place of thy name, euen vnto the grounde.

9 Yea, they sayde in their hartes, let vs make hauocke of them altogeather: thus haue they brent vp all the houses of God in the lande.

10 We see not our tokens, there is not one prophete more: no not one is there among vs that vnderstandeth any more.

11 O God, howe long shal the aduersarie doo this dishonour: howe long shal the enimie blaspheme thy name, for euer?

12 Why withdrawest thou thy hande: Why pluckest not thou thy ryght hande out of thy bosome to consume the enimie?

13 For God is my kyng of olde: the helpe that is doone vpon earth, he doeth it hym selfe.

14 Thou dyddest diuide the sea through thy power: thou brakest the heades of the Dragons in the Waters.

15 Thou smotest the heades of Leuiathan in peeces: and gauest hym to be meate for the people in the Wyldernesse.

Thou

16 Thou broughtest out fountaynes and waters out of the harde rockes: thou dryedst vp mightie waters.

17 The day is thine, and the night is thyne: thou hast prepared the lyght and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Sommer and Wynter.

19 Remember this, O Lord, howe the enimie hath rebuked: and howe the foolyshe people hath blasphemed thy name.

20 O delyuer not the soule of thy turtle Doue vnto the multitude of the enimies: and forgeat not the congregation of the poore for euer.

21 Looke vpon the couenant: for all the earth is ful of darkenesse, and cruel habitations.

22 O let not the simple goe away ashamed: but let the poore and needie geue prayse vnto thy name.

23 Aryse, O God, maynteyne thyne owne cause: remember howe the foolyshe man blasphemeth thee dayly.

24 Forgeat not the voyce of thyne enimies: the presumption of them that hate thee, encreaseth euer more and more.

Confitebimur tibi. Psalm. lxxv.



NTo thee (O God) doo we geue thankes: yea vnto thee do we geue thankes. Mornyr prayer.

Thy name also is so nygh: and that doo thy woonderous workes declare.

When I receyue the congregation: I shal iudge according vnto ryght.

The earth is weake, and al the inhabiters thereof: I beare vp the pyllers of it.

I sayde vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.

Set not vp your horne on hygh: and speake not with a stiffe necke.

For promotion commeth neyther from the East, nor from the West: nor yet from the South.

And why: God is the iudge: he putteth downe one, and setteth vp an other.

For

For in the hande of the Lorde there is a cup, and the wyne is red: it is ful myxt, and he powreth out of the same.

As for the dregges thereof: al the vngodly of the earth shal drynke them, and sucke them out.

But I wyll talke of the God of Jacob: and prayse hym for euer.

Al the hornes of the vngodly also wyll I breake: and the hornes of the ryghteous shalbe exalted.

Notus in Iudea. Psalm.lxxvi.

IN Jurie is God knowen: his name is great in Israel.

At Salem is his tabernacle: and his dwellyng in Sion.

There brake he the arrowes of the bowe: the shield, the swoorde, and the battayle.

Thou art of more honour and might: then the hylles of the robbers.

The proude are robbed, they haue slept their sleepe: and al the men (whose handes were mightie) haue founde nothing.

At thy rebuke (O God of Jacob:) both the charret and horse is fallen.

Thou, euen thou art to be feared: and who may stand in thy syght when thou art angrie?

Thou dyddest cause thy iudgement to be heard from heauen: the earth trembled, and was styl.

When God arose to iudgement: and to helpe all the meeke vpon earth.

The fiercenesse of man shall turne to thy prayse: and the fiercenesse of them shalt thou refrayne.

Promise vnto the Lorde your God, and keepe it, al ye that be rounde about hym: bryng presentes vnto hym that ought to be feared.

He shal refrayne the spirites of princes: and is woonderful among the kynges of the earth.

Voce mea ad dominum. Psal.lxxvii.

I wyl crye vnto God with my voyce, euen vnto God wyl I crye with my voyce: and he shal hearken vnto me.

In the tyme of my trouble I sought the Lorde: my sore ranne, and ceassed not, in the nyght season my soule refused comfort.

When

when I am in heauinesse I wyl thinke vpon God: When my hart is vexed, I wyl complayne.

Thou holdest mine eyes wakyng: I am so feeble that I can not speake.

I haue consydered the dayes of olde: and the yeeres that are past.

I call to remembraunce my songue: and in the nyght I communne with myne owne hart, and searche out my spirites.

Wyl the Lorde absent hym selfe for euer: and wyl he be no more entreated?

Is his mercy cleane gone for euer: and is his promise come vtterly to an ende for euermore?

Hath God forgotten to be gratious: and wyll he shut vp his louyng kyndnesse in displeasure?

And I sayde, it is myne owne infirmitie: but I wyll remember the yeeres of the right hande of the most highest.

I wyl remember the workes of the Lorde: and call to mynde thy woonders of olde tyme.

I wyll thynke also of all thy workes: and my talkyng shalbe of thy dooynges.

Thy way, O God, is holy: Who is so great a God as our God?

Thou art the God that doeth woonders: and hast declared thy power among people.

Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.

The waters sawe thee, O God, the waters sawe thee and were afrayde: the deapthes also were troubled.

The cloudes powred out water, the ayre thundred: and thyne arrowes went abroade.

The voyce of thy thunder was hearde rounde about: the lyghtninges shone vpon the grounde, the earth was mooued and shooke withal.

Thy way is in the sea, and thy pathes in the great waters: and thy footesteppes are not knowen.

Thou leddest thy people lyke sheepe: by the hande of Moses and Aaron.

Attendite populo meus. Psalm.lxxviii.

Euenyng prayer.

HEare my lawe, O my people: encline your eares vnto the woordes of my mouth.

I wyl open my mouth in a parable: I wyl declare harde sentences of olde.

Which we haue heard and known: and such as our fathers haue tolde vs.

That we shoulde not hyde them from the children of the generations to come: but to shewe the honour of the Lorde: his mightie and woonderful woorkes that he hath doone.

He made a couenaunt with Jacob, and gaue Israel a lawe: Whiche he commaunded our fathers to teache their children.

That their posteritie might knowe it: and the children which were yet vnborne.

To the intent that when they came vp, they might shewe their children the same.

That they might put their trust in God: and not forgeat the woorkes of God, but to keepe his commaundementes.

And not to be as their forefathers, a faythlesse and stubburne generation: a generation that set not their hart aryght, and whose spirite cleaueth not stedfastly vnto God.

Lyke as the children of Ephraim: Which being harnessed and carying bowes, turned them selues backe in the day of battayle.

They kept not the couenant of God: and would not walke in his lawe.

But forgate what he had doone: and the woonderfull woorke that he had shewed for them.

Marueylous thynges did he in the sight of our forefathers in the lande of Egypt: euen in the feelde of Zoan.

He diuided the sea, and let them goe through: he made the waters to stande on an heape.

In the day tyme also he ledde them with a cloude: and al the nyght through with a lyght fyre.

He claue the harde rockes in the wyldernesse: and gaue them drynke thereof as it had been out of the great deapth.

He

He brought waters out of the stony rocke: so that it gushed out lyke the ryuers.

Yet for al this, they sinned more agaynst hym: and prouoked the most highest in the wylderneſſe:

They tempted God in theyr hartes: and requyred meate for theyr lust.

They spake agaynst God also, saying: shall God prepare a table in the wylderneſſe:

He smote the stony rocke in deede, that the water gushed out, and the streames flowed withal: but can he geue bread also, or prouide flesh for his people:

When the Lorde hearde this, he was wroth: so the fyre was kindled in Jacob, and there came vp heauie displeasure agaynst Israel.

Because they beleeued not in God: and put not their trust in his helpe.

So he commaunded the cloudes aboue: and opened the doores of heauen.

He rayned downe Manna also vpon them for to eate: and gaue them foode from heauen.

So man did eate angels foode: for he sent them meate ynough.

He caused the East wynde to blowe vnder heauen: and through his power he brought the South West wynde.

He rayned flesh vpon them as thicke as dust: and fethered foules lyke as the sande of the sea.

He let it fal among their tentes: euen rounde about theyr habitation.

So they did eate and were well fylled: for he gaue them theyr owne desyre, they were not disappoynted of their lust.

But while the meate was yet in their mouthes, the heauy wrath of God came vpon them, & slue the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

But for al this, they synned yet more: and beleeued not his wonderous workes.

Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

When he slue them, they sought hym: and turned them early,

early, and enquired after God.

And they remembred that God was their strength: and that the high God was they⁊ redeemer.

Neuertheless they did but flatter hym with their mouth: and dissembled with hym in they⁊ tongue.

For their hart was not whole with him: neither continued they stedfast in his couenant.

But he was so merciful: that he forgaue they⁊ mysdeedes, and destroyed them not.

Yea, many a tyme turned he his wrath away: and would not suffer his whole displeasure to aryse.

For he consydered that they were but flesshe: and that they were euen a wynde that passeth away, and commeth not agayne.

Many a tyme dyd they prouoke hym in the wylderneſſe: and greeued hym in the desart.

They turned backe, and tempted God: and mooued the holy one in Israel.

They thought not of his hand: and of the day when he deliuered them from the hande of the enimie.

Howe he had wrought his myracles in Egypt: and his woonders in the feelde of Zoan.

He turned they⁊ waters into blood: so that they might not drynke of the ryuers.

He sent lyce among them, and deuoured them vp: & frogs to destroy them.

He gaue they⁊ fruite vnto the Caterpyller: and they⁊ labour vnto the Grassehopper.

He destroyed they⁊ vines with hayleſtones: and they⁊ mulbery trees with the frost.

He smote their cattel also with hasleſtones: and their flockes with hot thunder boltes.

He cast vpon them the furiousneſſe of his wrath, anger, displeasure, and trouble: and sent euyl angels among them.

He made a way to his indignation, and spared not they⁊ soule from death: but gaue they⁊ lyfe ouer to the pestilence.

And smote all the fyrst borne in Egypt: the most principall and mightiest in the dwellinges of Ham.

But as for his owne people, he led them forth like sheepe: and caryed them in the wylderneſſe like a flocke.

He brought them out safely, that they should not feare: and ouerwhelmed theyr enimies with the sea.

And brought them within the borders of his sanctuarie: euen to his mountayne whiche he purchased with his ryght hand.

He cast out the Heathen also before them: caused theyr land to be diuided among them for an heritage, & made the tribes of Israel to dwell in their tentes.

So they tempted and displeased the most hygh God: and kept not his testimonies.

But turned theyr backes, and fell away lyke theyr forefathers: startyng asyde lyke a broken bowe.

For they greeued hym with theyr hyll aulters: and prouoked him to displeasure with theyr images.

When God heard this, he was wroth: and tooke sore displeasure at Israel.

So that he forsooke the tabernacle in Silo: euen the tent that he had pitched among them:

He deliuered their power into captiuitie: and theyr beauty into the enimies hand.

He gaue his people ouer also vnto the swoorde: and was wroth with his inheritance.

The fyre consumed their young men: and theyr maydens were not geuen to mariage.

Theyr Prieſtes were slayne with the swoorde: and there were no wyddowes to make lamentation.

So the Lord awaked as one out of sleepe: and lyke a Giaunt refreshed with wine.

He smote his enimies in the hynder partes: and put them to a perpetuall shame.

He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

But chose the tribe of Juda: euen the hyll of Sion, which he loued.

And there he builded his temple on hygh: and laid the fundation of it, lyke the ground which he had made continually.

He chose Dauid also his seruant: and toke him away from the sheepe foldes.

As he was folowyng the Ewes great with young ones he tooke him: that he myght feede Jacob his people, and Israel his inheritance.

So he fed them with a faythfull and true hart: and ruled them prudently with all his power.

Deus venerunt. psalm. lxxix.

Morning prayer.

O God, the heathen are come into thyne inheritance: thy holy temple haue they defyled, & made Hierusalem an heape of stones.

The dead bodyes of thy seruauntes haue they geuen to be meate vnto the foules of the ayre: and the flesshe of thy saintes vnto the beastes of the land.

Their blood haue they shed like water on euery syde of Hierusalem: and there was no man to bury them.

We are become an open shame to our enimies: a very scorne and derision vnto them that are round about vs.

Lorde howe long wylt thou be angry: shall thy gelousie burne like fyre for euer?

Powre out thyne indignation vpon the heathen that haue not knowen thee: and vppon the kingdomes that haue not called vpon thy name.

For they haue deuoured Jacob: and laid waste his dwelling place.

O remember not our olde sinnes, but haue mercie vppon vs, and that soone: for we are come to great miserie.

Helpe vs, O GOD of our saluation, for the glory of thy name: O deliuer vs, and be mercifull vnto our sinnes for thy names sake.

Wherefore do the heathen saye: where is nowe their God?

O let the vengeance of thy seruauntes blood that is shed: be openly shewed vpon the heathen in our syght.

O let the sorowfull syghing of the prisoners come before thee:

thee: according to the greatnesse of thy power, preserue thou those that are appoynted to dye.

And for the blasphemie (wherwith our neyghbours haue blasphemed thee:) reward thou them, O Lord, seuen folde, into their bosome.

So we that be thy people, and sheepe of thy pasture, shall geue thee thankes for euer: and wyl alway be shewing forth thy prayse from generation to generation.

Qui regis Israel. psalm. lxxx.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shewe thee selfe also thou that sytest vpon the Cherubims.

Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

Turne vs agayne, O God: shewe the light of thy countenaunce, and we shalbe whole.

O Lorde God of hostes: howe long wylt thou be angrye with thy people that prayeth?

Thou feedest them with the bread of teares: and geuest them plenteousnesse of teares to drinke.

Thou hast made vs a very strife vnto our neyghbours: and our enimies laugh vs to scorne.

Turne vs agayne, thou God of hostes: shewe the lyght of thy countenance, and we shalbe whole.

Thou hast brought a vine out of Egypt: thou hast cast out the Heathen, and planted it.

Thou madest roome for it: and when it had taken roote, it filled the land.

The hilles were couered with the shadowe of it: and the boughes thereof were like the goodly Cedar trees.

She stretched out her braunches vnto the sea: and her boughes vnto the riuer.

Why hast thou then broken downe her hedge: that al they whiche goe by, plucke of her grapes?

The wylde boare out of the wood dooth roote it vp: and the wylde beastes of the feelde deuoure it.

Turne thee agayne, thou God of hostes, looke downe from heauen: beholde and visite this vine.

And the place of the vineyard that thy ryght hande hath planted: and the braunch that thou madest so strong for thee selfe.

It is burnt with fyre, and cut downe: and they shal perish at the rebuke of thy countenaunce.

Let thy hand be vppon the man of thy ryght hande: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

And so wyl not we goe backe from thee: oh let vs liue, and we shall call vpon thy name.

Turne vs againe, O Lord God of hostes: shew the lyght of thy countenance, and we shalbe whole.

Exultate deo. psalm. lxxxi.

SIng we merily vnto God our strength: make a chearefull noyse vnto the God of Jacob.

Take the Psalme, bring hyther the Tabret: the mery harpe, with the Lute.

Blowe vp the Trumpet in the newe moone: euen in the time appointed, and vpon our solemne feast day.

For this was made a statute for Israel: and a lawe of the God of Jacob.

This he ordeyned in Joseph for a testimonie: when he came out of the lande of Egypt, and had hearde a straunge language.

I eased his shoulder from the burden: and his handes were deliuered from making the pottes.

Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time the storme fell vpon thee.

I prooued thee also: at the waters of strife.

Heare, O my people: and I wyll assure thee, O Israel, yf thou wylt hearken vnto me.

There shall no strange God be in thee: neyther shalt thou worship any other God.

I am the Lorde thy God, whiche brought thee out of the land of Egypt: open thy mouth wyde, and I shall fyll it.

But my people woulde not heare my voyce, and Israel would not obey me.

So I gaue them vp vnto their owne hartes lust: and let them

them followe their owne imaginations.

Oh that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

I should soone haue put downe their enimies: and turned my hand agaynst their aduersaries.

The haters of the Lorde shoulde haue been found lyers: but their time should haue endured for euer.

He should haue fedde them also with the fynest wheate floure: and with hony out of the stonie rocke should I haue satisfied thee.

Deus stetit in synagoga. psalm. lxxxii.

GOd standeth in the congregation of princes: he is a iudge among Gods. Euening prayer.

How long wil ye geue wrong iudgement: and accept the persons of the vngodly.

Defend the poore and fatherlesse: see that such as be in neede and necessitie haue right.

Deliuer the outcast and poore: saue them from the hand of the vngodly.

They wyll not be learned nor vnderstand, but walke on styll in darkenesse: all the fundations of the earth be out of course.

I haue saide, ye are Gods: and ye all are children of the most highest.

But ye shall dye like men: and fall like one of the princes.

Aryse, O God, and iudge thou the earth: for thou shalt take all Heathen to thyne inheritance.

Deus quis similis. Psalm. lxxxiii.

HOlde not thy tongue, O God: keepe not styl silence, refraine not thee selfe, O God.

For loe, thyne enimies make a murmuring: and they that hate thee haue lyft vp their head.

They haue imagined craftely against thy people: and taken counsayle against thy secrete ones.

They haue sayde, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

For they haue cast their heades togeather with one consent: and are confederate agaynst thee.

The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarenes.

Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

Assur also is ioyned vnto them: and hath holpen the chyldren of Lot.

But do thou to them, as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

Which perished at Endor: and became as the doung of the earth.

Make them and their Princes lyke Oreb and Zeb: yea, make all their Princes lyke Zeba and Salmana.

Which say, let vs take to our selues: the houses of God in possession.

O my God, make them lyke vnto a Wheele: and as the stubble before the Wynd.

Lyke as the fyre that burneth vp the Wood: and as the flambe that consumeth the mountaynes.

Persecute them euen so with thy tempest: and make them afrayde With thy storme.

Make theyr faces aschamed, O Lord: that they may seeke thy name.

Let them be confounded and vexed euer more and more: let them be put to shame and perishe.

And they shall knowe, that thou (whose name is Jehouah:) art only the most highest ouer all the earth.

Quam dilecta tabernacula. Psalm. lxxxiiii.

O how amiable are thy dwellinges: thou Lord of hostes: My soule hath a desyre and longing to enter into the courtes of the Lorde: my hart and my flesche reioyce in the liuing God.

Yea, the sparowe hath found her an house, and the swallowe a nest, where she may lay her young: euen thy aulters, O Lord of hoastes, my kyng and my God.

Blessed are they that dwell in thy house: they wyll be alway praysing thee.

Blessed

Blessed is the man whose strength is in thee: in whose hart are thy wayes.

Which going through the vale of miserie, use it for a well: and the pooles are filled with water.

They will goe from strength to strength: and vnto the God of Gods appeareth euery one of them in Sion.

O Lord God of hostes, heare my prayer: hearken, O God of Jacob.

Beholde, O God, our defender: and looke vppon the face of thyne annoynted.

For one day in thy courtes: is better then a thousand.

I had rather be a doore keeper in the house of my GOD: then to dwell in the tentes of vngodlynesse.

For the Lord God is a light and defence: the Lorde will geue grace and woorship, and no good thing shall he withholde from them that liue a godly lyfe.

O Lord GOD of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. Psalm. lxxxv.

LOrd, thou art become gracious vnto thy lande: thou hast turned away the captiuitie of Jacob.

Thou hast forgeuen the offence of thy people: and couered all their sinnes.

Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

Turne vs then, O God, our sauiour: and let thyne anger ceasse from vs.

Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another:

Wilt thou not turne agayne and quicken vs: that thy people may reioyce in thee:

Shewe vs thy mercie, O Lorde: and graunt vs thy saluation.

I will hearken what the Lorde God will say concernyng me: for he shall speake peace vnto his people, & to his saintes, that they turne not agayne.

For his saluation is nygh them that feare him: that glorie may dwell in our land.

Mercie and trueth are met togeather: righteousnesse and peace haue kissed eache other.

Trueth shall florishe out of the earth: and righteousnesse hath looked downe from heauen.

Yea, the Lorde shall shewe louing kindenesse: and our lande shall geue her increase.

Righteousnesse shall goe before him: and he shall directe his going in the way.

Inclina domine aurem. Psalm. lxxxvi.

Morning prayer.

BOwe downe thine eare, O lord, & heare me: for I am poore and in miserie.

Preserue thou my soule, for I am holy: my God saue thy seruaunt that putteth his trust in thee.

Be mercifull vnto me, O Lorde: for I wyll call dayly vpon thee.

Comfort the soule of thy seruant: for vnto thee, O lord, do I lift vp my soule.

For thou Lord art good & gracious: and of great mercie vnto all them that call vpon thee.

Geue eare Lorde vnto my prayer: and ponder the voyce of myne humble desyres.

In the time of my trouble I wyll call vpon thee: for thou hearest me.

Among the Gods there is none like vnto thee (O Lord:) there is not one that can doo as thou dooest.

All nations whom thou hast made, shall come and woorship thee, O Lorde: and shall glorifie thy name.

For thou art great, and doest woonderous thinges: thou art God alone.

Teache me thy way (O Lorde) and I wyll walke in thy trueth: O knitte my hart vnto thee, that I may feare thy name.

I wyll thanke thee, O Lorde my God, with all my hart: and wyll prayse thy name for euermore.

For great is thy mercie toward me: and thou hast deliuered my soule from the neathermost hell.

O God, the proude are rysen agaynst me: and the congregations

gations of noughtie men haue sought after my soule, & haue not set thee before their eyes.

But thou (O Lord God) art full of compassion and mercie: long suffering, plenteous in goodnesse and trueth.

O turne thee then vnto me, and haue mercie vppon me: geue thy strength vnto thy seruaunt, and helpe the sonne of thyne handmayd.

Shew some good token vpon me for good, that they which hate me, may see it, and be ashamed: because thou Lorde hast holpen me, and comforted me.

Fundamenta eius. psalm. lxxxvii.

HER fundations are vppon the holy hylles: the Lorde loueth the gates of Sion, more then all the dwellinges of Jacob.

Very excellent things are spoken of thee: thou citie of God.

I wyl thinke vpon Rahab and Babylon: with them that knowe me.

Beholde ye the Philistines also, and they of Tyre, with the Mozians: loe, there was he borne.

And of Sion it shalbe reported, that he was borne in her: and the most high shall stablishe her.

The Lorde shall rehearse it when he wryteth vp the people: that he was borne there.

The Syngers also and Trumpetters shall he rehearse: all my freshe springes shalbe in thee.

Domine deus salutis. psalm. lxxxviii.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling.

For my soule is full of trouble: and my life draweth nygh vnto hell.

I am counted as one of them that go downe vnto the pit: and I haue been as a man that hath no strength.

Free among the dead, lyke vnto them that be wounded and lye in the graue, which be out of remembraunce: and are cut away from thy hand.

Thou hast layed me in the lowest pit: in a place of a darknesse, and in the deepe.

Thyne

Thyne indignation lyeth hard vppon me: and thou hast vexed me with all thy stormes.

Thou hast put away myne acquayntaunce farre fro me: and made me to be abhorred of them.

I am so fast in prison: that I can not get foorth.

My syght fayleth for very trouble: Lorde, I haue called dayly vpon thee, I haue stretched out my handes vnto thee.

Doest thou shew woonders among the dead: or shall the dead ryse vp againe, and prayse thee?

Shall thy louing kindnesse be shewed in the graue: or thy faithfulnesse in destruction?

Shall thy woonderous workes be knowen in the darke: and thy righteousnesse in the lande where all thinges are forgotten?

Unto thee haue I cryed, O Lorde: and early shall my prayer come before thee.

Lorde, why abhorrest thou my soule: and hidest thou thy face fro me?

I am in miserie, and like vnto him that is at the poynt to dye: (euen from my youth vp) thy terrours haue I suffered with a troubled mind.

Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndoone me.

They came rounde about me dayly like water: and compassed me togeather on euery side.

My louers and freends hast thou put away from me: and hid myne acquaintaunce out of my sight.

Misericordias domini. psalm. lxxxix.

Euening prayer.



My song shalbe alway of the louing kindnesse of the Lorde: with my mouth wyll I euer be shewing thy trueth, from one generation to an other.

For I haue saide, mercie shalbe set vp for euer: thy trueth shalt thou stablishe in the heauens.

I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

Thy seede will I stablishe for euer: and set vp thy throne from

from one generation to an other.

O Lorde, the very heauens shall prayse thy woonderous woorkes: and thy trueth in the congregation of the saintes.

For who is he among the cloudes: that shalbe compared vnto the Lorde?

And what is he among the Gods: that shalbe lyke vnto the Lorde?

GOD is very greatly to be feared in the counsayle of the saintes: and to be had in reuerence of all them that are about him.

O Lorde God of hostes, who is lyke vnto thee: thy trueth (most mighty Lord) is on euery syde.

Thou rulest the raging of the sea: thou stillest the waues thereof when they aryse.

Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enimies abrode with thy mighty arme.

The heauens are thyne, and the earth is thyne: thou hast layde the fundation of the round world, and all that therin is.

Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy name.

Thou hast a mighty arme: strong is thy hand, and hygh is thy ryght hand.

Righteousnesse and equitie is the habitation of thy seate: mercie and trueth shall goe before thy face.

Blessed is the people, O Lorde, that can reioyce in thee: they shall walke in the lyght of thy countenance.

Their delight shalbe dayly in thy name: and in thy righteousnesse shall they make their boast.

For thou art the glory of their strength: and in thy louyng kindnesse thou shalt lyft vp our hornes.

For the Lord is our defence: the holy one of Israel is our kyng.

Thou spakest sometime in visions vnto thy saintes, and saydest: I haue layde helpe vpon one that is mighty, I haue exalted one chosen out of the people.

I haue founde Dauid my seruaunt: with my holy oyle haue I annoynted him.

My hande shall holde him fast: and myne arme shall strengthen

strenthen him.

The enimie shal not be able to doo him violence: the sonne of wickednesse shall not hurt him.

I shall smite downe his foes before his face: and plague them that hate him.

My trueth also & my mercie shalbe with him: and in my name shall his horne be exalted.

I wyll set his dominion also in the sea: and his ryght hand in the flooddes.

He shall call me, thou art my father: my GOD, and my strong saluation.

And I wyll make him my fyrst borne: hygher then the kinges of the earth.

My mercie wyll I keepe for him for euermore: and my couenant shall stand fast with him.

His seede also wyll I make to endure for euer: and his throne as the dayes of heauen.

But yf his children forsake my lawe: and walke not in my iudgementes.

If they breake my statutes, and keepe not my commaundementes: I wyll visite their offences with the rodde, and their sinne with scourges.

Neuertheless, my louing kindnesse wyll I not vtterly take from him: nor suffer my trueth to fayle.

My couenaunt wyll I not breake, nor alter the thing that is gone out of my lippes: I haue sworne once by my holynesse, that I wyll not fayle Dauid.

His seede shall endure for euer: and his seate is lyke as the sunne before me.

He shal stand fast for euermore as the Moone: and as the faythfull witnesse in heauen.

But thou hast abhorred and forsaken thine annoynted: and art displeased at him.

Thou hast broken the couenaunt of thy seruaunt: and cast his crowne to the ground.

Thou hast ouerthrowen al his hedges: and broken downe his strong holdes.

All they that goe by, spoyle him: and he is become a re-

buke

buke to his neyghbours.

Thou haſt ſet vp the right hand of his enimies: and made all his aduerſaries to reioyce.

Thou haſt taken away the edge of his ſwoord: and geueſt him not victorie in the battayle.

Thou haſt put out his glory: and caſt his throne downe to the ground.

The dayes of his youth haſt thou ſhortened: and couered him with diſhonour.

Lorde howe long wylt thou hyde thee ſelfe, for euer: and ſhall thy Wrath burne like fyre?

O remember howe ſhort my time is: wherfore haſt thou made all men, for nought?

What man is he that lyueth, and ſhall not ſee death: and ſhall he deliuer his ſoule from the hand of hell?

Lorde, where are thy olde louing kindneſſes: which thou ſwareſt to Dauid in thy trueth?

Remember Lorde the rebuke that thy ſeruauntes haue: and howe I doo beare in my boſome the rebukes of many people.

Wherewith thyne enimies haue blaſphemed thee: and ſlaundered the footeſteppes of thyne annoynted, prayſed be the Lorde for euermore. Amen, Amen.

Domine refugium. pſalm. xc.

LOrde thou haſt been our refuge: from one generation to another. Morning prayer.

Before the mountaines were brought forth, or euer the earth and the worlde were made: thou art God from euerlaſtyng, and world without end.

Thou turneſt man to deſtruction: agayne thou ſayeſt, come agayne ye chyldren of men.

For a thouſand yeeres in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

Aſſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſuddenly lyke the graſſe.

In the morning it is greene and groweth vp: but in the euening

euenyng it is cut downe (dryed vp) and wythered.

For we consume away in thy displeasure: and are afraide at thy wrathfull indignation.

Thou hast set our misdeedes before thee: and our secrete sinnes in the syght of thy countenaunce.

For when thou art angry, al our dayes are gone: We bring our yeeres to an ende, as it were a tale that is tolde.

The dayes of our age are three score yeeres and ten, and though men be so strong that they come to foure score yeeres: yet is their strength then but labour and sorowe, so soone passeth it away, and we are gone.

But who regardeth the power of thy wrath: for euen therafter as a man feareth, so is thy displeasure.

O teache vs to number our dayes: that we may apply our hartes vnto wysedome.

Turne thee agayne (O Lord) at the last: and be gracious vnto thy seruantes.

O satisfie vs with thy mercie, and that soone: so shall we reioyce and be glad al the dayes of our lyfe.

Comfort vs agayne nowe after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersitie.

Shewe thy seruantes thy woorke: and their children thy glory.

And the glorious maiestie of the Lorde our God be vppon vs: prosper thou the woorke of our handes vpon vs, O prosper thou our handy woorke.

Qui habitat. psalm. xci.

WHo so dwelleth vnder the defence of the most hygh: shall abide vnder the shadowe of the almighty.

I wyll say vnto the Lorde, thou art my hope, and my strong hold: my God, in him wyl I trust.

For he shall deliuer thee from the snare of the hunter: and from the noysome pestilence.

He shall defend thee vnder his wynges, and thou shalt be safe vnder his feathers: his faythfulnesse and trueth shalbe thy shielde and buckler.

Thou shalt not be afrayde for any terrour by nyght: nor

for

for the arrowe that fleeth by day.

For the pestilence that walketh in the darkenesse: nor for the sickenesse that destroyeth in the noone day.

A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nygh thee.

Yea, with thyne eyes shalt thou beholde: and see the reward of the vngodly.

For thou Lorde art my hope: thou hast set thyne house of defence very hygh.

There shall no euill happen vnto thee: neyther shall any plague come nigh thy dwelling.

For he shall geue his angelles charge ouer thee: to keepe thee in all thy wayes.

They shall beare thee in their handes: that thou hurt not thy foote against a stone.

Thou shalt go vpon the Lion and Adder: the young Lion and the Dragon shalt thou treade vnder thy feete.

Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowen my name.

He shal call vpon me, and I wil heare him: yea, I am with him in trouble, I wyl deliuer him, and bring him to honour.

With long life wyll I satisfie him: and shewe him my saluation.

Bonum est confiteri. psalm. xcii.

IT is a good thing to geue thankes vnto the Lorde: and to syng prayses vnto thy name, O most highest.

To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

Upon an instrument of ten stringes, and vppon the Lute: vpon a loude instrument, and vpon the Harpe.

For thou Lord hast made me glad through thy woorkes: and I wyll reioyce in geuing prayse for the operations of thy handes.

O Lord howe glorious are thy workes: & thy thoughtes are very deepe.

An vnwyse man doth not well consider this: and a foole dooth not vnderstand it.

when the vngodly are greene as the grasse, and when all the woorkes of wickednesse doo florishe: then shall they be destroyed for euer, but thou Lorde art the most hyghest for euermore.

For loe thyne enimies, O Lord, loe thyne enimies shal perishe: and all the woorkers of wickednesse shalbe destroyed.

But my horne shalbe exalted lyke the horne of an Unicorne: for I am annoynted with freshe oyle.

Myne eye also shall see his lust of myne enimies: and mine eare shall heare his desyre of the wicked that rise vp against me.

The ryghteous shall florishe lyke a Palme tree: and shal spreade abrode like a Cedar in Libanus.

Suche as be planted in the house of the Lorde: shall florishe in the courtes (of the house) of our God.

They shall also bring foorth more fruite in their age: and shalbe fat and well lykyng.

That they may shewe howe true the Lorde my strength is: and that there is no vnryghteousnesse in hym.

Dominus regnauit. Psalm. xciii.

Euening prayer.

THe Lorde is kyng, and hath put on glorious apparel: the Lord hath put on his apparel, and gyrded hym selfe with strength.

He hath made the rounde worlde so sure: that it can not be moued.

Euer since the world began hath thy seate been prepared: thou art from euerlastyng.

The flooddes are risen (O Lorde) the flooddes haue lyft vp theyr voyce: the flooddes lyft vp theyr waues.

The waues of the sea are mighty, and rage horribly: but yet the Lord that dwelleth on hygh is mightyer.

Thy testimonies, O Lorde, are very sure: holynesse becommeth thyne house for euer.

Deus vltionum. Psalm. xciiii.

O Lorde God to whom vengeance belongeth: thou God to whom vengeance belongeth, shewe thee selfe.

Aryse thou iudge of the worlde: and rewarde the proud after theyr deseruyng.

Lord

Lorde, howe long shall the vngodly: howe long shall the vngodly triumph?

Howe long shall all wicked doers speake so disdaynefully: and make suche proude boastyng?

They smyte downe thy people, O Lorde: and trouble thyne heritage.

They murder the wyddowe, and the straunger: and put the fatherlesse to death.

And they say, tushe, the Lorde shall not see: neyther shall the God of Jacob regarde it.

Take heede ye vnwyse among the people: O ye fooles, when wyl ye vnderstande?

He that planted the eare, shal he not heare: or he that made the eye, shal he not see?

Or he that nurtureth the heathen: it is he that teacheth man knowledge, shal he not punyshe?

The Lorde knoweth the thoughtes of man: that they are but vayne.

Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy lawe.

That thou mayest geue him patience in tyme of aduersitie: vntyl the pyt be digged vp for the vngodly.

For the Lorde wyll not fayle his people: neyther wyll he forsake his inheritance.

Untyl ryghteousnesse turne agayne vnto iudgement: all suche as be true in hart shal folowe it.

Who wyl ryse vp with me agaynst the wycked: or who wyl take my part against the euyl doers?

If the Lord had not helped me: it had not fayled but my soule had been put to scilence.

But when I sayde my foote hath slypped: thy mercy, O Lorde, helde me vp.

In the multitude of the sorowes that I had in my hart: thy comfortes haue refreshed my soule.

Wilt thou haue any thing to do with the stoole of wyckednesse: which imagineth mischiefe as a lawe?

They geather them togeather agaynst the soule of the righteous: and condemne the innocent blood.

But the Lorde is my refuge: and my God is the strength of my confidence.

He shall recompence them their wyckednesse, and destroy them in their owne malice: yea the Lorde our God shall destroy them.

Venite, exultemus. Psal. xcv.

ornyng
yer.



Come, let vs syng vnto the Lorde: let vs hartily reioyce in the strength of our saluation.

Let vs come before his presence with thankesgeuyng: and shewe our selues glad in hym with psalmes.

For the Lord is a great God: and a great kyng aboue all goddes.

In his hande are all the corners of the earth: and the strength of the hilles is his also.

The sea is his, and he made it: and his handes prepared the drye lande.

O come, let vs worshyp and fall downe: and kneele before the Lorde our maker.

For he is (the Lorde) our God: and we are the people of his pasture, and the sheepe of his handes.

To day if ye wil heare his voyce: harden not your hartes, as in the prouocation, and as in the day of temptation in the wyldernesse.

When your fathers tempted me: prooued me, and sawe my woorkes.

Fourty yeeres long was I greeued with this generation, and sayde: it is a people that do erre in their hartes, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate domino canticum. Psal. xcvi.

O Syng vnto the Lord a newe song: syng vnto the Lord all the whole earth.

Syng vnto the Lord and prayse his name: be telling of his saluation from day to day.

Declare his honour vnto the heathen: and his woonders vnto

vnto all people.

For the Lorde is great, and can not worthily be prayſed: he is more to be feared then all goddes.

As for the goddes of the heathen, they are but idolles: but it is the Lorde that made the heauens.

Glory and worſhyp are before hym: power and honour are in his ſanctuarie.

Aſcribe vnto the Lorde (O ye kinredes of the people:) aſcribe vnto the Lorde worſhyp and power.

Aſcribe vnto the Lorde the honour due vnto his name: bryng preſentes, and come into his courtes.

O worſhyp the Lorde in the beautie of holyneſſe: let the whole earth ſtande in awe of hym.

Tell it out among the heathen, that the Lorde is kyng: and that it is he whiche hath made the rounde worlde ſo faſt that it can not be mooued, and howe that he ſhall iudge the people ryghteouſly.

Let the heauens reioyce, and let the earth be glad: let the ſea make a noyſe, and all that therein is.

Let the feelde be ioyful, and all that is in it: then ſhall all the trees of the wood reioyce before the Lorde.

For he commeth, for he commeth to iudge the earth: and with ryghteouſneſſe to iudge the world, and the people with his trueth.

Dominus regnauit. Pſal. xcvii.

THE Lord is king, the earth may be glad thereof: yea the multitude of the Iles may be glad thereof.

Cloudes and darkneſſe are rounde about him: righteouſneſſe and iudgement are the habitation of his ſeate.

There ſhal goe a fyre before him: and burne vp his enimies on euery ſyde.

His lyghtninges gaue ſhine vnto the worlde: the earth ſawe it, and was afrayde.

The hylles melted lyke ware at the preſence of the Lord: at the preſence of the Lorde of the whole earth.

The heauens haue declared his ryghteouſneſſe: and all the people haue ſeene his glory.

Confounded be all they that worſhyp carued images, and

that delyght in vayne goddes: worshyp hym all ye goddes.

Sion hearde of it and reioyced: and the daughters of Juda were glad, because of thy iudgementes, O Lorde.

For thou Lorde art higher then all that are in the earth: thou art exalted farre aboue all goddes.

O ye that loue the Lord, see that ye hate the thyng which is euyl: the Lorde preserueth the soules of his saintes, he shal deliuer them from the hande of the vngodly.

There is sprong vp a lyght for the ryghteous: and ioyfull gladnesse for suche as be true harted.

Reioyce in the Lorde, ye ryghteous: and geue thankes for a remembrance of his holynesse.

Cantate domino. Psal. xcviii.



Syng vnto the Lorde a newe song: for he hath doone marueylous thynges.

With his owne right hande, and with his holy arme: hath he gotten him selfe the victorie.

The Lord declared his saluation: his ryghteousnesse hath he openly shewed in the syght of the heathen.

He hath remembred his mercy and trueth towarde the house of Israel: and all the endes of the worlde haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde all ye landes: syng, reioyce, and geue thankes.

Prayse the Lorde vpon the Harpe: sing to the Harpe with a Psalme of thankesgeuyng.

With Trumpettes also and Shawmes: O shewe your selues ioyfull before the Lorde the kyng.

Let the sea make a noyse, and all that therin is: the rounde worlde, and they that dwel therein.

Let the flooddes clappe their handes, and let the hylles be ioyfull togeather before the Lord: for he is come to iudge the earth.

With righteousnesse shall he iudge the world: and the people with equitie.

Dominus regnauit. Psal. xcix.

The Lorde is king, be the people neuer so vnpatient: he sytteth betweene the Cherubims, be the earth neuer so vn-

vnquyet.

The Lorde is great in Sion: and hygh aboue all people.

They shall geue thankes vnto thy name: whiche is great, woonderfull, and holy.

The kynges power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and ryghteousnesse in Jacob.

O magnifie the Lorde our God: and fall downe before his footstoole, for he is holy.

Moses & Aaron among his priestes, and Samuel among suche as call vpon his name: these called vpon the Lorde, and he hearde them.

He spake vnto them out of the cloudie piller: for they kept his testimonies, and the lawe that he gaue them.

Thou heardest them, (O Lord our God:) thou forgauest them, O God, and punyshedst their owne inuentions.

O magnifie the Lord our God, and woorshyp him vppon his holy hyl: for the Lorde our God is holy.

Iubilate deo. Psal. C.

O Be ioyfull in the Lorde (all ye landes:) serue the Lord with gladnesse, & come before his presence with a song.

Be ye sure that the Lord he is God, it is he that hath made vs, and not We our selues: We are his people, and the sheepe of his pasture.

O goe your way into his gates With thankesgeuing, and into his courtes With prayse: be thankfull vnto him, & speake good of his name.

For the Lorde is gracious, his mercie is euerlastyng: and his trueth endureth from generation to generation.

Misericordiam et iudicium. Psal. Ci.

My songue shalbe of mercie and iudgement: vnto thee (O Lorde) Wyl I syng.

O let me haue vnderstanding: in the Way of godlines.

When Wylt thou come vnto me: I Wyll Walke in my house With a perfect hart.

I Wyll take no Wicked thyng in hande, I hate the synnes of vnfaythfulnesse: there shal no suche cleaue vnto me.

A frowarde hart shall departe fro me: I Wyl not knowe a

wicked person.

Who so privily slaundereth his neyghbour: hym will I destroy.

Who so hath also a proud looke and high stomacke: I will not suffer hym.

Mine eyes looke vnto suche as be faithful in the land: that they may dwel with me.

Who so leadeth a godly lyfe: he shalbe my seruaunt.

There shall no deceitful person dwell in my house: he that telleth lyes shall not tarry in my syght.

I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the citie of the Lord.

Domine exaudi orationem. Psal. Cii.

orning
ayer.

HEare my prayer, O Lorde: and let my crying come vnto thee.

Hyde not thy face fro me in the tyme of my trouble: encline thine eares vnto me when I call, O heare me, and that ryght soone.

For my dayes are consumed awaye lyke smoke: and my bones are brent vp as it were a fyre brande.

My hart is smytten downe, and wythered lyke grasse: so that I forget to eate my bread.

For the voyce of my gronyng: my bones will scarse cleaue to my flesh.

I am become like a Pellicane in the wylderneſſe: and lyke an Owle that is in the desart.

I haue watched, and am euen as it were a Sparrowe: that sytteth alone vpon the house top.

Mine enimies reuyle me all the day long: and they that are mad vpon me, are swoorne togeather against me.

For I haue eaten ashes as it were bread: and mingled my drynke with weeping.

And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

My dayes are gone lyke a shadowe: and I am wythered lyke grasse.

But

But thou (O Lord) shalt endure for euer: and thy remembraunce throughout all generations.

Thou shalt aryse and haue mercie vppon Sion: for it is tyme that thou haue mercie vpon her, yea, the tyme is come.

And why? thy seruantes thynke vpon her stones: and it pitieth them to see her in the dust.

The heathen shall feare thy name, O Lorde: and all the kynges of the earth thy maiestie.

When the Lorde shal buylde vp Sion: and when his glorie shal appeare.

When he turneth hym vnto the prayer of the poore destitute: and despiseth not their desyre.

This shalbe Written for those that come after: and the people Whiche shalbe borne, shal prayse the Lorde.

For he hath looked downe from his sanctuarie: out of the heauen dyd the Lorde beholde the earth.

That he myght heare the mournynges of suche as be in captiuitie: and delyuer the chyldren appoynted vnto death.

That they may declare the name of the Lorde in Sion: and his Worshyp at Hierusalem.

When the people are geathered togeather: and the kyngdomes also to serue the Lorde.

He brought downe my strength in my iourney: and shortened my dayes.

But I sayd, O my God, take me not away in the myddest of myne age: as for thy yeres they endure throughout all generations.

Thou Lorde in the begynnyng hast layde the fundation of the earth: and the heauens are the Worke of thy handes.

They shall perysshe, but thou shalt endure: they all shal ware olde as doeth a garment.

And as a vesture shalt thou change them, and they shalbe changed: but thou art the same, and thy yeres shall not fayle.

The chyldren of thy seruauntes shall continue: and their seede shal stande fast in thy syght.

Benedic anima mea. Psal. Ciii.

PRayse the Lorde, O my soule: and all that is within me prayse his holy name.

Prayse the Lorde, O my soule: and forget not all his benefytes.

Which forgeueth all thy synne: and healeth all thyne infyrmities.

Whiche saueth thy lyfe from destruction: and crowneth thee with mercy and louing kindnesse.

Whiche satisfyeth thy mouth with good thinges: makyng thee young and lustie as an Egle.

The Lorde executeth ryghteousnesse and iudgement: for all them that are oppressed with wrong.

He shewed his wayes vnto Moses: his woorkes vnto the chyldren of Israel.

The Lord is full of compassion and mercie: long suffring, and of great goodnesse.

He wyll not alway be chydyng: neyther keepeth he his anger for euer.

He hath not dealt with vs after our synnes: nor rewarded vs accordyng to our wyckednesse.

For loke how hie the heauen is in comparison of the earth: so great is his mercie also towarde them that feare hym.

Looke howe wyde also the East is from the West: so farre hath he set our synnes from vs.

Yea, lyke as a father pitieth his owne chyldren: euen so is the Lorde mercifull vnto them that feare hym.

For he knoweth whereof we be made: he remembreth that we are but dust.

The dayes of man are but as grasse: for he flourysheth as a floure of the feelde.

For as soone as the wynde goeth ouer it, it is gone: and the place thereof shal knowe it no more.

But the mercifull goodnesse of the Lorde abydeth for euer and euer vpon them that feare hym: and his ryghteousnesse vpon chylders chyldren.

Euen vpon such as keepe his couenaunt: and thynke vpon his commaundementes to doo them.

The Lorde hath prepared his seate in heauen: and his kyngdome ruleth ouer all.

O prayse the Lorde ye angelles of his, ye that excell in strength:

strength: ye that fulfyll his commaundement, and hearken vnto the voyce of his woordes.

O prayse the Lorde all ye his hostes: ye seruauntes of his that doo his pleasure.

O speake good of the Lorde all ye woorkes of his, in all places of his dominion: prayse thou the Lorde, O my soule.

Benedic anima mea. Psal. Ciiii.

PRayse the Lorde, O my soule: O Lorde my GOD thou art become exceeding glorious, thou art clothed with maiestie and honour. Euening prayer.

Thou deckest thee selfe with lyght as it were with a garment: and spreadest out the heauens lyke a curtayne.

Whiche layeth the beames of his chamber in the waters: and maketh the cloudes his charcot, and walketh vpon the wynges of the wynde.

He maketh his angelles spirites: and his ministers a flamyng fyre.

He layde the fundations of the earth: that it neuer shoulde moue at any tyme.

Thou coueredst it with the deepe, lyke as with a garment: the waters stande in the hylles.

At thy rebuke they flee: at the voyce of thy thunder they are afrayde.

They goe vp as high as the hylles, and downe to the valleys beneath: euen vnto the place whiche thou hast appoynted for them.

Thou hast set them their bondes, whiche they shall not passe: neyther turne agayne to couer the earth.

He sendeth the sprynges into the ryuers: whiche runne among the hylles.

All beastes of the feelde drynke thereof: and the wyld asses quenche their thyrste.

Beside them shall the foules of the ayre haue their habitation: and syng among the branches.

He watereth the hylles from aboue: the earth is fylled with the fruite of thy woorkes.

He bryngeth foorth grasse for the cattell: and greene hearbe

for

for the seruice of men.

That he may bryng foode out of the earth, and wyne that maketh glad the hart of man: and oyle to make him a chearfull countenaunce, and bread to strength mans hart.

The trees of the Lorde also are full of sappe: euen the Cedars of Libanus whiche he hath planted.

Wherin the byrdes make their nestes: and the Fyrre trees are a dwellyng for the Storke.

The hygh hylles are a refuge for the wylde Goates: and so are the stonie rockes for the Conies.

He appoynted the Moone for certayne seasons: and the Sunne knoweth his goyng downe.

Thou makest darkenesse that it may be nyght: wherein all the beastes of the Forest doo moue.

The Lions roaring after their pray: doo seke their meate at God.

The Sunne aryseth, and they get them away togeather: and lay them downe in their dennes.

Man goeth forth to his worke and to his labour: vntyl the euenyng.

O Lorde, howe manifolde are thy workes: in wysedome hast thou made them all, the earth is full of thy riches.

So is the great and wyde sea also: wherein are thynges creepyng innumerable, both smal and great beastes.

There go the shippes, and there is that Leuiathan: whom thou hast made to take his pastyme therein.

These wayte all vpon thee: that thou mayest geue them meate in due season.

When thou geuest it them, they geather it: and when thou openest thy hande, they are fylled with good.

When thou hydest thy face, they are troubled: When thou takest away theyr breath, they dye, and are turned agayne to their dust.

When thou lettest thy breath goe forth, they shalbe made: and thou shalt renue the face of the earth.

The glorious maiestie of the Lorde shall endure for euer: the Lorde shall reioyce in his workes.

The earth shal tremble at the looke of him: yf he doo but

touche

touche the hylles they shal smoke.

I wyll syng vnto the Lorde as long as I lyue: I wyll prayse my God whyle I haue my being.

And so shall my woordes please hym: my ioy shalbe in the Lorde.

As for synners they shalbe consumed out of the earth, and the vngodly shall come to an ende: prayse thou the Lorde, O my soule prayse the Lorde.

Confitemini Domino. Psal. Cv.



Geue thankes vnto the Lorde, and call vpon his name: tell the people what thynges he hath doone. Mornyng prayer.

O let your songues be of hym, and prayse hym: and let your talkyng be of all his woonderous woorkes.

Reioyce in his holy name: let the hart of them reioyce that seeke the Lorde.

Seeke the Lorde and his strength: seeke his face euermore.

Remember the marueylous Worke that he hath doone: his woonders, and the iudgementes of his mouth.

O ye seede of Abraham his seruant: ye chyldren of Jacob his chosen.

He is the Lorde our God: his iudgementes are in all the worlde.

He hath been alway mindful of his couenant and promise: that he made to a thousande generations.

Euen the couenant that he made with Abraham: and the othe that he sware to Isahac.

And appoynted the same vnto Jacob for a law: and to Israel for an euerlastyng testament.

Saying, vnto thee wyl I geue the lande of Chanaan: the lot of your inheritaunce.

When there was yet but a fewe of them: and they strangers in the lande.

What tyme as they went from one nation to another: from one kyngdome to another people.

He suffred no man to doo them wrong: but reproued euen kynges

kynges for theyr sakes.

Touche not myne annoynted: and doo my prophetes no harme.

Moreouer, he called for a dearth vpon the lande: and destroyed all the prouision of bread.

But he had sent a man before them: euen Joseph whiche was solde to be a bond seruaunt.

whose feete they hurt in the stockes: the iron entred into his soule.

Untyll the tyme came that his cause was knowen: the woorde of the Lorde tryed hym.

The king sent and delyuered him: the prince of the people let hym goe free.

He made him Lorde also of his house: and ruler of all his substaunce.

That he myght enfourme his princes after his wyll: and teache his Senatours wysedome.

Israel also came into Egypt: and Jacob was a stranger in the lande of Ham.

And he encreased his people exceedyngly: and made them stronger then their enimies.

whose hart turned, so that they hated his people: and dealt vntruely with his seruauntes.

Then sent he Moses his seruaunt: and Aaron whom he had chosen.

And these shewed his tokens among them: and wonders in the lande of Ham.

He sent darkenesse, and it was darke: and they were not obedient vnto his woorde.

He turned their waters into blood: and slue their fyshe.

Their lande brought forth frogges: yea, euen in their kinges chambers.

He spake the worde, and there came al maner of flyes: and lyce in all their quarters.

He gaue them haylstones for rayne: and flambes of fyre in their lande.

He smote their vines also and fygge trees: and destroyed the trees that were in their coastes.

He

He spake the word, and the grashoppers came, and Caterpyllers innumerable: and dyd eate vp all the grasse in theyr lande, and deuoured the fruite of their grounde.

He smote all the first borne in their lande: euen the cheefe of all their strength.

He brought them foorth also with syluer and golde: there was not one feeble person among theyr tribes.

Egypt was glad at theyr departyng: for they were afrayd of them.

He spread out a cloude to be a couerynge: and fyre to geue lyght in the nyght season.

At their desire he brought Quayles: and he fylled them with the bread of heauen.

He opened the rocke of stone, and the waters flowed out: so that the ryuers ran in drye places.

For why? he remembred his holy promyse: and Abraham his seruant.

And he brought foorth his people with ioy: and his chosen with gladnesse.

And gaue them the landes of the heathen: and they tooke the labours of the people in possession.

That they might kepe his statutes: and obserue his lawes.

Confitemini domino. Psal. Cvi.



Geue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer. Euening prayer.

Who can expresse the noble actes of the Lorde: or shewe forth his prayse?

Blessed are they that alway keepe iudgement: and doo ryghteousnesse.

Remember me, O Lord, according to the fauour that thou beareſt vnto thy people: O visite me with thy saluation.

That I may see the felicitie of thy chosen: & reioyce in ỹ gladnesse of thy people, and geue thankes with thine inheritance.

We haue sinned with our fathers: we haue doone amysse and dealt wyckedly.

Our fathers regarded not thy woonders in Egypt, neyther kept they thy great goodnesse in remembraunce: but

were

were disobedient at the sea, euen at the red sea.

Neuertheless he helped them for his names sake: that he myght make his power to be knowen.

He rebuked the red sea also, and it was dryed vp: so he led them through the deepe as through a wyldernesse.

And he saued them from the aduersaries hande: and deliuered them from the hande of the enimie.

As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

Then beleeued they his woords: and sang praise vnto him.

But within a whyle they forgate his woorkes: and would not abyde his counsayle.

But lust came vppon them in the wyldernesse: and they tempted God in the desart.

And he gaue them their desyre: and sent leannesse withal into their soule.

They angred Moses also in the tentes: and Aaron the saint of the Lorde.

So the earth opened and swalowed vp Dathan: and couered the congregation of Abiram.

And the fyre was kindled in their companye: the flambe burnt vp the vngodly.

They made a Calfe in Horeb: and worshypped the moulten image.

Thus they turned their glory: into the similitude of a Calfe that eateth hay.

And they forgate God their sauiour: whiche had done so great thynges in Egypt.

Woonderous thynges in the lande of Ham: and fearefull thynges by the red sea.

So he sayde he woulde haue destroyed them, had not Moses his chosen stande before hym in the gap: to turne away his wrathfull indignation, lest he should destroy them.

Yea they thought scorne of that pleasaunt lande: and gaue no credence vnto his woorde.

But murmured in their tentes: and hearkened not vnto the voyce of the Lorde.

Then lyft he vp his hande agaynst them: to ouerthrowe them

them in the wildernesse.

To cast out their seede among the nations: and to scatter them in the landes.

They ioyned themselues vnto Baal Peor: and ate the offerynges of the dead.

Thus they prouoked hym vnto anger with their owne inuentions: and the plague was great among them.

Then stoode vp Phinees, & prayed: & so the plague ceassed.

And that was counted vnto him for righteousnes: among all posterities for euermore.

They angred him also at the waters of stryfe: so that he punished Moses for their sakes.

Because they prouoked his spirite: so that he spake vnaduisedly with his lyppes.

Neyther destroyed they the heathen: as the Lord commaunded them.

But were mingled among the heathen: and learned their woorkes.

Insomuch that they woorshipped their idols, whiche turned to their owne decay: yea, they offered their sonnes and daughters vnto deuylles.

And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offred vnto the idolles of Chanaan, and the lande was defiled with blood.

Thus were they stayned with their owne woorkes: and went a whoryng with their owne inuentions.

Therefore was the wrath of the Lord kindled against his people: insomuche that he abhorred his owne inheritance.

And he gaue them ouer into the hande of the heathen: and they that hated them, were lordes ouer them.

Their enimies oppressed them: and had them in subiection.

Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

Neuertheless, when he sawe their aduersitie: he hearde their complaynt.

He thought vppon his couenaunt, and pitied them accordyng vnto the multitude of his mercies: yea, he made all

those

those that had led them away captiue to pitie them.

Deliuer vs, O Lorde our GOD, and geather vs from among the heathen: that we may geue thankes to thy holy name, and make our boast of thy prayse.

Blessed be the Lord God of Israel, from euerlastyng, and worlde without ende: and let the people say, Amen.

Confitemini Domino. Psal. Cvii.



Geue thankes vnto the Lorde, for he is gratious: and his mercy endureth for euer.

Let them geue thankes whom the Lorde hath redeemed: and delyuered from the hande of the enimie.

And geathered them out of the lands, from the East, and from the West: from the North, and from the South.

They went astray in the Wyldernesse out of the Way: and founde no citie to dwel in.

Hungry, and thirstie: their soule faynted in them.

So they cryed vnto the Lord in their trouble: and he delyuered them from their distresse.

He led them forth by the ryght Way: that they might goe to the citie where they dwelt.

O that men would therefore prayse the Lord for his goodnesse: and declare the woonders that he doth for the children of men.

For he satisfieth the emptie soule: and fylleth the hungry soule with goodnesse.

Such as sit in darknesse, and in the shadowe of death: beyng fast bounde in miserie and iron.

Because they rebelled agaynst the woordes of the Lorde: and lightly regarded the counsayle of the moste hygh.

He also brought downe their hart through heauinesse: they fel downe, and there was none to helpe them vp.

So when they cryed vnto the Lorde in their trouble: he deliuered them out of their distresse.

For he brought them out of darknesse, and out of the shadowe of death: and brake their bondes in sunder.

O that

O that men would therfore prayse the Lord for his goodnesse: and declare the woonders that he dooth for the chyldren of men.

For he hath broken the gates of brasse: and smytten the barres of iron in sunder.

Foolyshe men are plagued for theyr offence: and because of theyr wyckednesse.

Theyr soule abhorred all maner of meate: and they were euen at deathes dooze.

So when they cryed vnto the Lorde in theyr trouble: he delyuered them out of theyr distresse.

He sent his woorde and healed them: and they were saued from theyr destruction.

O that men would therefore praise the Lord for his goodnesse: and declare the woonders that he dooth for the chyldren of men.

That they woulde offer vnto hym the sacrifice of thankes geuyng: and tell out his woorkes with gladnesse.

They that goe downe to the sea in shyppes: and occupie theyr businesse in great waters.

These men see the woorkes of the Lord: and his woonders in the deepe.

For at his woorde the stormie winde aryseth: whiche lyfteth vp the waues thereof.

They are caryed vp to the heauen, and downe agayne to the deepe: theyr soule melteth away because of the trouble.

They reele to and fro, and stacker lyke a drunken man: and are at theyr wyttes ende.

So when they crye vnto the Lord in theyr trouble: he deliuereth them out of theyr distresse.

For he maketh the storme to ceasse: so that the waues thereof are styll.

Then are they glad, because they be at rest: and so he bringeth them to the hauen where they woulde be.

O that men would therefore prayse the Lord for his goodnesse: and declare the woonders that he dooth for the chyldren of men.

That they woulde exalt hym also in the congregation

of the people: and prayse hym in the seate of the elders.

Which turneth the flooddes into a wyldernesse: and dryeth vp the water springes.

A fruitefull lande maketh he barren: for the wyckednesse of them that dwel therein.

Agayne, he maketh the wyldernesse a standyng water: and water springes of a drye grounde.

And there he setteth the hungry: that they may buylde them a citie to dwel in.

That they may sowe theyr lande, and plant vineyardes: to yeelde them fruites of encrease.

He blesseth them, so that they multiply exceedyngly: and suffereth not theyr cattell to decrease.

And agayne, when they are minished and brought lowe: through oppression, through any plague or trouble.

Though he suffer them to be euil entreated through tyrauntes: and let them wander out of the way in the wildernesse.

Yet helpeth he the poore out of miserie: and maketh him housholdes lyke a flocke of sheepe.

The ryghteous wyll consyder this, and reioyce: and the mouth of all wyckednesse shalbe stopped.

Who so is wyse wyll ponder these thinges: and they shal vnderstande the louyng kyndnesse of the Lorde.

Paratum cor meum. Psal. Cviii.

Euening prayer.



God, my hart is redy (my hart is redy:) I wyll sing, and geue praise with the best member that I haue.

Awake thou Lute and Harpe: I mee selfe wyl awake right early.

I wyl geue thankes vnto thee, O Lorde, among the people: I wyll syng prayses vnto thee among the nations.

For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.

Set vp thee selfe, O God, aboue the heauens: and thy glorie aboue all the earth.

That thy beloued may be delyuered: let thy ryght hande saue them, and heare thou me.

God

God hath ſpoken in his holyneſſe: I wyll reioyce therfore and diuide Sichem, and meate out the valley of Sucoth.

Gilead is myne, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head.

Juda is my lawgeuer, Moab is my waſhpot: ouer Edom wyl I caſt out my ſhoe, vpon the Philiſtines wil I triumph.

Who will leade me into the ſtrong citie: and who wil bring me into Edom?

Haſt not thou forſaken vs, O God: and wylt not thou God goe forth with our hoſtes?

O helpe vs againſt the enimie: for vaine is the helpe of man.

Through God we ſhal do great actes: and it is he that ſhall treade downe our enimies.

Deus laudem. Pſal. Cix.

HOlde not thy tongue (O God) of my prayſe: for the mouth of the vngodly, yea, and the mouth of the deceytfull is opened vpon me.

And they haue ſpoken againſt me with falſe tongues: they compaſſed me about alſo with woordes of hatred, & fought againſt me without a cauſe.

For the loue that I had vnto them, lo they take nowe my contrary part: but I geue mee ſelfe vnto prayer.

Thus haue they rewarded me euyl for good: and hatred for my good wyl.

Set thou an vngodly man to be ruler ouer hym: and let Satan ſtande at his right hande.

When ſentence is geuen vpon hym, let him be condemned: and let his prayer be turned into ſinne.

Let his dayes be fewe: and let another take his office.

Let his children be fatherleſſe: and his wife a wydowe.

Let his children be vagabondes, and begge their bread: let them ſeeke it alſo out of deſolate places.

Let the extortioner conſume all that he hath: and let the ſtrangers ſpoyle his labour.

Let there be no man to pitie him: nor to haue compaſſion vpon his fatherleſſe chyldren.

Let his poſteritie be deſtroyed: and in the next generation

let his name be cleane put out.

Let the wickednesse of his fathers be had in remembrance in the syght of the Lord: and let not the sinne of his mother be done away.

Let them alway be before the Lorde: that he may roote out the memoriall of them from of the earth.

And that because his minde was not to doo good: but persecuted the poore helpelesse man, that he might slea hym that was vexed at the hart.

His delyght was in cursing, and it shall happen vnto him: he loued not blessyng, therefore shal it be farre from hym.

He clothed him selfe with cursyng, lyke as with a raiment: and it shall come into his bowels lyke water, and like oyle into his bones.

Let it be vnto him as the cloke that he hath vpon him: as the gyrdle that he is alway gyrded withall.

Let it thus happen from the Lord vnto mine enimies: and to those that speake euyl agaynst my soule.

But deale thou with me (O Lorde God) accordyng vnto thy name: for sweete is thy mercy.

O deliuer me, for I am helpelesse and poore: and my hart is wounded within me.

I go hence lyke the shadowe that departeth: and am driuen away as the Grashopper.

My knees are weake through fastyng: my flesshe is dryed vp for want of fatnesse.

I became also a rebuke vnto them: they that looked vpon me, shaked theyr heades.

Helpe me (O Lorde my God:) oh saue me accordyng to thy mercy.

And they shall knowe howe that this is thy hande: and that thou Lorde hast doone it.

Though they curse, yet blesse thou: & let them be confounded that ryse vp agaynst me, but let thy seruant reioyce.

Let mine aduersaries be clothed with shame: and let them couer them selues with theyr owne confusiō, as with a cloke.

As for me, I will geue great thankes vnto the Lorde with my mouth: and prayse hym among the multitude:

For

For he shall stande at the ryght hande of the poore: to saue his soule from vnryghteous iudges.

Dixit dominus domino meo. Psal. Cx.

THE Lorde sayde vnto my Lorde: syt thou on my ryght hand, vntyl I make thyne enimies thy footstoole. Morning prayer.

The Lord shall sende the rod of thy power out of Sion: be thou ruler euen in the myddest among thyne enimies.

In the day of thy power shall the people offer thee freewyll offerynges with an holy worshyp: the dewe of thy byrth is the wombe of the morning.

The Lorde sware, and wyll not repent: thou art a preste for euer, after the order of Melchisedech.

The Lorde vppon thy ryght hande: shall wounde euen kynges in the day of his wrath.

He shalbe iudge among the heathen, he shall fyll the places with the dead bodyes: and smyte in sunder the heades ouer diuers countreyes.

He shall drynke of the brooke in the way: therefore shal he lyft vp his head.

Confitebor tibi domine. Psal. Cxi.

I wyll geue thankes vnto the Lorde with my whole hart: secretely among the faythfull, and in the congregation.

The workes of the Lorde are great: sought out of all them that haue pleasure therein.

His worke is worthie to be praised and had in honour: and his ryghteousnesse endureth for euer.

The mercifull and gracious Lord hath so doone his marueylous workes: that they ought to be had in remembrance.

He hath geuen meate vnto them that feare hym: he shal euer be myndfull of his couenant.

He hath shewed his people the power of his workes: that he may geue them the heritage of the heathen.

The workes of his handes are veritie and iudgement: all his commaundementes are true.

They stand fast for euer and euer: and are doone in trueth

equitie.

He sent redemption vnto his people: he hath commaunded his couenant for euer: holy and reuerent is his name.

The feare of the Lorde is the begynnyng of wysedome: a good vnderstanding haue all they that doo thereafter, the prayse of it endureth for euer.

Beatus vir. Psal. Cxii.

BLessed is the man that feareth the Lorde: he hath great delyght in his commaundementes.

His seede shalbe mightie vpon earth: the generation of the faythfull shalbe blessed.

Riches and plenteousnesse shalbe in his house: and his ryghteousnesse endureth for euer.

Unto the godly there aryseth vp lyght in the darkenesse: he is mercifull, louing, and ryghteous.

A good man is mercifull, and lendeth: and wyl guyde his wordes with discretion.

For he shall neuer be mooued: and the ryghteous shalbe had in an euerlastyng remembraunce.

He wyll not be afrayde for any euyl tydynges: for his hart standeth fast, and beleeueth in the Lord.

His hart is stadlyshed, and wyl not shrynke: vntyl he see his desyre vpon his enimies.

He hath dispearsed abrode, and geuen to the poore: and his ryghteousnesse remayneth for euer, his horne shalbe exalted with honour.

The vngodly shall see it, and it shall greeue hym: he shal gnashe with his teeth, and consume away, the desyre of the vngodly shal perysshe.

Laudate pueri. Psal. Cxiii.

PRayse the Lorde (ye seruauntes:) O prayse the name of the Lorde.

Blessed be the name of the Lord: from this tyme forth for euermore.

The Lordes name is praysed: from the rysyng vp of the sunne, vnto the goyng downe of the same.

The Lord is high aboue all heathen: and his glorie aboue the heauens.

who

Who is like vnto the Lorde our God that hath his dwelling so high: and yet humbleth him selfe to beholde the thinges that are in heauen and earth.

He taketh vp the simple out of the dust: and lifteth the poore out of the mire.

That he may set him with the princes: euen with the princes of his people.

He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. psalm. Cxiiii.

WHen Israel came out of Egypt: & the house of Iacob from among the strange people. Euenyng prayer.

Iuda was his sanctuarie: and Israel his dominion.

The sea sawe that and fledde: Iordane was driuen backe.

The mountaines skipped like Rammes: and the little hilles like young sheepe.

What ayleth thee, O thou sea, that thou fleddest: and thou Iordane that thou wast driuen backe?

Ye mountaynes that ye skipped like rammes: and ye little hilles like young sheepe?

Tremble thou earth at the presence of the Lorde: at the presence of the God of Iacob.

Which turned the hard rocke into a standyng water: and the flint stone into a springing well.

Thys psalme sheweth Christ gyuyng thys

Non nobis domine. psalm. Cxv.

NOT vnto vs (O Lord) not vnto vs, but vnto thy name geue the prayse: for thy louing mercie & for thy truethes sake.

2 Wherefore shall the Heathen say: where is nowe their God?

3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.

4 Their idolles are siluer and gold: euen the worke of mens handes.

5 They haue mouthes and speake not: eyes haue they and see not.

6 They haue eares, and heare not: noses haue they, and smel not.
7 They haue handes, and handle not, feete haue they, and walke not: neyther speake they through their throte.
8 They that make them are like vnto them: and so are all such as put their trust in them.
9 But thou house of Israel trust thou in the Lorde: he is their succour and defence.
10 Ye house of Aaron, put your trust in the Lorde: he is their helper and defender.
11 Ye that feare the Lorde, put your trust in the Lorde: he is their helper and defender.
12 The Lorde hath been mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.
13 He shall blesse them that feare the Lorde: both small and great.
14 The Lorde shall encrease you more and more: you and your children.
15 Ye are the blessed of the Lorde: Whiche made heauen and earth.
16 All the whole heauens are the Lordes: the earth hath he geuen to the children of men.
17 The dead prayse not thee (O Lord:) neither all they that goe downe into the silence.
18 But we wyl prayse the Lorde: from this time forth for euermore. Prayse the Lorde.

Morning prayer.

Dilexi quoniam. psalm. Cxvi.

I Am well pleased: that the lord hath heard the voyce of my prayer.
That he hath enclined his eare vnto me: therefore wyl I cal vpon him as long as I liue.
The snares of death compassed me rounde about: and the paynes of hell gat holde vpon me.
I shal finde trouble & heauines, and I shall call vppon the name of the

the Lord: (O Lord) I beseeche thee deliuer my soule.

Gracious is the Lorde, and ryghteous: yea, our God is mercifull.

The Lorde preserueth the simple: I was in miserie, and he helped me.

Turne agayne then vnto thy rest, O my soule: for the lord hath rewarded thee.

And why? thou hast deliuered my soule from death: mine eyes from teares, and my feeete from fallyng.

I wyl walke before the Lord: in the land of the liuing.

I beleeued, and therfore wyll I speake, but I was sore troubled: I saide in my haste, all men are lyers.

What reward shall I geue vnto the Lorde: for al the benefites that he hath done vnto me?

I wyll receiue the cup of saluation: and call vpon the name of the Lord.

I wyll pay my vowes nowe in the presence of all his people: right deare in the sight of the Lorde is the death of his saintes.

Beholde (O Lord) how that I am thy seruaunt: I am thy seruaunt, and the sonne of thy handmayde, thou hast broken my bonds in sunder.

I wyll offer to thee the sacrifice of thankes geuing: and wyll call vpon the name of the Lorde.

I wyll pay my vowes vnto the Lorde in the sight of all his people: in the courtes of the Lordes house, euen in the middest of thee, O Hierusalem, Prayse the Lorde.

Laudate dominum. Psalm. Cxvii.

O Prayse the Lorde all ye Heathen: prayse him all ye nations.

For his mercifull kindnesse is euer more and more toward vs: and the trueth of the Lorde endureth for euer. Prayse the Lorde.

Confitemini domino. Psalm. Cxviii.

O Geue thanks vnto the Lord, for he is gracious: because his mercie endureth for euer.

Let Israel nowe confesse that he is gracious: and that his mercie endureth for euer.

Let

Moneth. The xxiiij. day.

Let the house of Aaron nowe confesse: that his mercy endureth for euer.

Yea, let them now that feare the Lorde confesse: that his mercie endureth for euer.

I called vpon the Lorde in trouble: and the Lorde heard me at large.

The Lorde is on my side: I will not feare what man dooeth vnto me.

The Lorde taketh my parte with them that helpe me: therefore shall I see my desire vpon myne enimies.

It is better to trust in the Lorde: then to put any confidence in man.

It is better to trust in the Lorde: then to put any confidence in Princes.

All nations compassed me rounde about: but in the name of the Lorde will I destroy them.

They kept me in on euery side, they kept me in (I say) on euery side: but in the name of the Lorde I will destroy them.

They came about me lyke Bees, and are extinct, euen as the fyre among the thornes: for in the name of the Lorde I will destroy them.

Thou hast thrust sore at me, that I might fall: but the Lorde was my helpe.

The Lord is my strength and my song: and is become my saluation.

The voyce of ioy and health is in the dwellynges of the righteous: the ryght hande of the Lorde bringeth mighty thinges to passe.

The ryght hand of the Lorde hath the preheminence: the right hand of the Lorde bringeth mighty thinges to passe.

I will not dye, but liue: & declare the workes of the Lorde.

The Lorde hath chastened and corrected me: but he hath not geuen me ouer vnto death.

Open me the gates of righteousnesse: that I may goe in to them, and geue thankes vnto the Lord.

This is the gate of the Lorde: the righteous shall enter into it.

John Stowe

I will

I wyll thanke thee, for thou hast hearde me: and art become my saluation.

The same stone whiche the buylders refused: is become the head stone in the corner.

This is the Lordes doing: & it is marueylous in our eyes.

This is the day which the Lorde hath made: We wyll reioyce and be glad in it.

Helpe (me) nowe, O Lorde: O Lord, sende vs nowe prosperitie.

Blessed is he that commeth in the name of the lord: We haue wyshed you good lucke, ye that be of the house of the Lord.

God is the Lorde which hath shewed vs lyght: binde the sacrifice with cordes, yea euen vnto the hornes of the aulter.

Thou art my God, and I wyl thanke thee: thou art my God, and I wyl prayse thee.

O geue thankes vnto the Lorde, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. Cxix.

BLessed are those that are vndefyled in the way: and walke in the lawe of the Lorde. Euenyng prayer.

Blessed are they that keepe his testimonies: and seeke him with their whole hart.

For they which do no wickednesse: walke in his wayes.

Thou hast charged: that we shal diligently keepe thy commaundementes.

O that my wayes were made so direct: that I myght keepe thy statutes.

So shal I not be confounded: whyle I haue respect vnto all thy commaundementes.

I wyl thanke thee with an vnfaigned hart: when I shall haue learned the iudgementes of thy ryghteousnesse.

I wyl keepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

WHerewithall shal a young man cleanse his way: euen by rulyng hym selfe after thy worde.

With my whole hart haue I sought thee: O let me not goe wrong out of thy commaundementes.

Thy

Thy wordes haue I hid within myne hart: that I should not synne agaynst thee.

Blessed art thou, O Lorde: O teache me thy statutes.

With my lippes haue I been telling: of all the iudgements of thy mouth.

I haue had as great delight in the way of thy testimonies: as in all maner of riches.

I wyll talke of thy commaundementes: and haue respect vnto thy wayes.

My delyght shalbe in thy statutes: and I wyl not forgeat thy woorde.

Retribue seruo tuo.

O Doo well vnto thy seruant: that I may lyue and keepe thy woorde.

Open thou myne eyes: that I may see the woonderous thynges of thy lawe.

I am a stranger vpon earth: O hide not thy commaundementes fro me.

My soule breaketh out: for the very feruent desyre that it hath alway vnto thy iudgementes.

Thou hast rebuked the proude: and cursed are they that doo erre from thy commaundementes.

O turne fro me shame and rebuke: for I haue kept thy testimonies.

Princes also dyd syt and speake agaynst me: but thy seruant is occupied in thy statutes.

For thy testimonies are my delyght: and my counsaylers.

Adhesit pauimento.

My soule cleaueth to the dust: O quicken thou me accordyng to thy woorde.

I haue knowledged my wayes, and thou heardest me: O teache me thy statutes.

Make me to vnderstand the way of thy commaundementes: and so shal I talke of thy woonderous woorkes.

My soule melteth away for very heauinesse: comfort thou me accordyng vnto thy woorde.

Take fro me the way of lying: and cause thou me to make muche of thy lawe.

I haue

I haue chosen the way of trueth : and thy iudgementes haue I layde before me.

I haue stycken vnto thy testimonies : O Lorde confounde me not.

I wyll runne the way of thy commaundementes : when thou hast set my hart at libertie.

Legem pone.

TEache me, O Lord, the way of thy statutes: and I shal kepe it vnto the ende. Morning prayer.

Geue me vnderstandyng, and I shal kepe thy lawe : yea I shal kepe it with my whole hart.

Make me to goe in the path of thy commaundementes : for therein is my desyre.

Encline my hart vnto thy testimonies : and not to couetousnesse.

O turne away mine eyes, lest they beholde vanitie : and quicken thou me in thy way.

O stablishe thy worde in thy seruant : that I may feare thee.

Take away the rebuke that I am afrayde of : for thy iudgementes are good.

Beholde, my delyght is in thy commaundementes : O quicken me in thy ryghteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lorde : euen thy saluation accordyng vnto thy woorde.

So shall I make answere vnto my blasphemers : for my trust is in thy woorde.

O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgementes.

So shall I alway keepe thy lawe : yea, for euer and euer.

And I wyll walke at libertie : for I seeke thy commaundementes.

I wyll speake of thy testimonies also, euen before kynges: and wyl not be ashamed.

And

And my delyght shalbe in thy commaundementes: which I haue loued.

My handes also wyll I lyft vp vnto thy commaundementes, whiche I haue loued: and my studie shalbe in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruaunt, as concernyng thy Woorde: wherein thou hast caused me to put my trust.

The same is my comfort in my trouble: for thy Woord hath quickened me.

The proud haue had me exceedingly in derision: yet haue I not shrynked from thy lawe.

For I remembred thine euerlasting iudgementes, O lord: and receiued comfort.

I am horribly afrayde: for the vngodly that forsake thy lawe.

Thy statutes haue been my songues: in the house of my pylgrimage.

I haue thought vpon thy name, O Lorde, in the nyght season: and haue kept thy lawe.

This I had: because I kept thy commaundementes.

Portio mea domine.

Thou art my portion, O Lorde: I haue promised to kepe thy lawe.

I made my humble petition in thy presence With my whole hart: O be mercifull vnto me accordyng to thy Woord.

I called myne owne Wayes to remembraunce: and turned my feete vnto thy testimonies.

I made haste, and prolonged not the tyme: to keepe thy commaundementes.

The congregation of the vngodly haue robbed me: but I haue not forgotten thy lawe.

At midnight I Wyll ryse to geue thankes vnto thee: because of thy righteous iudgementes.

I am a companion of all them that feare thee: and keepe thy commaundementes.

The earth, O Lorde, is full of thy mercy: O teache me thy statutes.

Bonitatem feciſti.

O Lorde, thou haſt dealt gratiouſly with thy ſeruaunt: accordyng vnto thy woorde.

O learne me true vnderſtanding and knowledge: for I haue beleeued thy commaundementes.

Before I was troubled I went wrong: but nowe haue I kept thy woorde.

Thou art good and gratious: O teache me thy ſtatutes.

The proude haue imagined a lye agaynſt me: but I will keepe thy commaundementes with my whole hart.

Their hart is as fat as brawne: but my delight hath been in thy lawe.

It is good for me that I haue been in trouble: that I may learne thy ſtatutes.

The lawe of thy mouth is dearer vnto me: then thouſandes of golde and ſiluer.

Manus tuæ fecerunt me.

Thy handes haue made me and faſhioned me: O geue me vnderſtandyng, that I may learne thy commaundementes. Euenyng prayer.

They that feare thee wil be glad when they ſee me: becauſe I haue put my truſt in thy woord.

I knowe, O Lorde, that thy iudgementes are right: and that thou of very faithfulneſſe haſt cauſed me to be troubled.

O let thy mercyful kyndneſſe be my comfort: according to thy worde vnto thy ſeruant.

O let thy louing mercies come vnto me, that I may lyue: for thy lawe is my delyght.

Let the proude be confounded, for they go wickedly about to deſtroy me: but I wyll be occupyed in thy commaundementes.

Let ſuch as feare thee, and haue knowen thy teſtimonies: be turned vnto me.

O let my hart be ſounde in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

My ſoule hath longed for thy ſaluation: and I haue a good hope, becauſe of thy woorde.

Myne eyes long sore for thy Woord: saying, O When wylt thou comfort me?

For I am become lyke a bottell in the smoke: yet do I not forget thy statutes.

HOwe many are the dayes of thy seruant: When wylt thou be auenged of them that persecute me?

The proude haue digged pittes for me: Which are not after thy lawe.

All thy commaundementes are true: they persecute me falsly, O be thou my helpe.

They had almost made an ende of me vpon earth: but I forsooke not thy commaundementes.

O quicken me after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In eternum domine.

O Lorde, thy Woorde: endureth for euer in heauen.

Thy trueth also remayneth from one generation to another: thou hast layde the fundation of the earth, and it abydeth.

They continue this day accordyng to thyne ordinaunce: for all thynges serue thee.

If my delyght had not been in thy lawe: I shoulde haue perished in my trouble.

I wyl neuer forget thy commaundements: for With them thou hast quickened me.

I am thine, O saue me: for I haue sought thy commaundementes.

The vngodly layde Wayte for me to destroy me: but I wyl consyder thy testimonies.

I see that all thynges come to an ende: but thy commaundement is exceedyng broade.

Quomodo dilexi.

LOrde, what loue haue I vnto thy lawe: all the day long is my studie in it.

Thou through thy commaundementes hast made me wyser then myne enimies: for they are euer With me.

I haue more vnderstanding then my teachers: for thy testimonies are my studie.

I am

I am wyser then the aged: because I keepe thy commaundementes.

I haue refrayned my feete from euery euyll way: that I may keepe thy woorde.

I haue not shrunke from thy iudgementes: for thou teachest me.

O howe sweete are thy woordes vnto my throte: yea sweeter then hony vnto my mouth.

Through thy commaundementes I geat vnderstanding: therefore I hate al wycked wayes.

Lucerna pedibus meis.

Thy Woorde is a lanterne vnto my feete: and a lyght vnto my pathes. Mornyng prayer.

I haue sworne, and am stedfastly purposed: to keepe thy ryghteous iudgementes.

I am troubled aboue measure: quicken me, O Lord, according to thy Word.

Let the free wyll offerynges of my mouth please thee, O Lord: and teach me thy iudgementes.

My soule is alway in my hande: yet doo I not forgeat thy lawe.

The vngodly haue layde a snare for me: but yet I swarued not from thy commaundementes.

Thy testimonies haue I clayned as myne heritage for euer: and why? they are the very ioy of my hart.

I haue applied my hart to fulfyl thy statutes alway: euen vnto the ende.

Iniquos odio habui.

I hate them that imagine euyl thynges: but thy lawe doo I loue.

Thou art my defence and my shielde: and my trust is in thy woorde.

Away from me ye wyked: I wyll keepe the commaundementes of my God.

O stablishe me accordyng vnto thy woorde, that I may lyue: and let me not be disappoynted of my hope.

Holde thou me vp, and I shalbe safe: yea my delight shalbe euer in thy statutes.

Thou hast troden downe all them that depart from thy statutes: for they imagine but deceyte.

Thou puttest away al the vngodly of the earth like drosse: therefore I loue thy testimonies.

My flesshe trembleth for feare of thee: and I am afrayde of thy iudgementes.

Feci iudicium.

I deale with the thing that is lawfull and ryght: O geue me not ouer vnto myne oppressours.

Make thou thy seruant to delyght in that which is good: that the proude doo me no wrong.

Myne eyes are wasted away with lookyng for thy health: and for the worde of thy ryghteousnesse.

O deale with thy seruant accordyng vnto thy louyng mercie: and teache me thy statutes.

I am thy seruant, O graunt me vnderstandyng: that I may knowe thy testimonies.

It is tyme for thee Lorde to lay to thyne hande: for they haue destroyed thy lawe.

For I loue thy commaundementes: aboue golde and precious stone.

Therefore holde I straight all thy commaundementes: and al false wayes I vtterly abhorre.

Mirabilia.

Thy testimonies are woonderful: therefore doeth my soule keepe them.

When thy woorde goeth foorth: it geueth lyght and vnderstanding vnto the simple.

I opened my mouth and drewe in my breath: for my delyght was in thy commaundementes.

O looke thou vpon me, and be merciful vnto me: as thou vsest to doo vnto those that loue thy name.

Order my steppes in thy woorde: and so shal no wyckednesse haue dominion ouer me.

O delyuer me from the wrongful dealynges of men: and so shal I keepe thy commaundementes.

Shewe the light of thy countenaunce vpon thy seruaunt: and teache me thy statutes.

Mine eyes gushe out with water: because men keepe not thy lawe.

Iustes es domine.

RYghteous art thou, O Lord: and true is thy iudgement.

The testimonies that thou hast commaunded: are exceedyng ryghteous and true.

My zeale hath euen consumed me: because mine enimies haue forgotten thy woordes.

Thy woorde is tryed to the vttermost: and thy seruaunt loueth it.

I am smal and of no reputation: yet doo not I forgeat thy commaundementes.

Thy ryghteousnesse is an euerlasting ryghteousnesse: and thy lawe is the trueth.

Trouble and heauinesse haue taken holde vpon me: yet is my delyght in thy commaundementes.

The ryghteousnesse of thy testimonies is euerlastyng: O graunt me vnderstandyng, and I shal lyue.

Clamaui in toto corde meo.



CAl with my whole hart: heare me, O lord, I wyl keepe thy statutes. Euenyng prayer.

Yea, euen vpon thee doo I cal: helpe me, and I shal keepe thy testimonies.

Early in the morning doo I crie vnto thee: for in thy woorde is my trust.

Myne eyes preuent the nyght watches: that I might be occupied in thy woordes.

Heare my voyce (O Lord) according vnto thy louing kindnesse: quicken me according as thou art woont.

They drawe nigh that of malice persecute me: and are farre from thy lawe.

Be thou nigh at hande, O Lorde: for all thy commaundementes are true.

As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Moneth. The.xxvi.day.

Vide humilitatem.

O Consyder mine aduersitie, and deliuer me: for I doo not forgeat thy lawe.

Auenge thou my cause, and deliuer me: quicken me accordyng vnto thy woorde.

Health is farre from the vngodly: for they regarde not thy statutes.

Great is thy mercie, O Lorde: quicken me as thou art woont.

Many there are that trouble me, and persecute me: yet doo I not swarue from thy testimonies.

It greeueth me when I see the transgressours: because they keepe not thy lawe.

Consyder (O Lord) howe I loue thy commaundements: O quicken me according vnto thy louyng kyndnesse.

Thy woorde is true from euerlasting: al the iudgementes of thy ryghteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my hart standeth in awe of thy woordes.

I am as glad of thy woorde: as one that findeth great spoyles.

As for lyes I hate and abhorre them: but thy lawe doo I loue.

Seuen tymes a day doo I prayse thee: because of thy righteous iudgementes.

Great is the peace that they haue whiche loue thy lawe: and they are not offended at it.

Lorde I haue looked for thy sauyng health: and doone after thy commaundementes.

My soule hath kept thy testimonies: and loued them exceedyngly.

I haue kept thy commaundementes and testimonies: for al my wayes are before thee.

Appropinquet deprecatio.

LET my complaynt come before thee, O Lorde: geue me vnderstandyng according to thy woorde.

O let my supplication come before thee: delyuer me according

cording to thy woorde.

My lippes shall speake of thy prayse: when thou haste taught me thy statutes.

Yea, my tongue shall syng of thy woorde: for all thy commaundementes are ryghteous.

Let thyne hande helpe me: for I haue chosen thy commaundementes.

I haue longed for thy sauyng health, O Lorde: and in thy lawe is my delyte.

Oh let my soule lyue, and it shal prayse thee: and thy iudgementes shal helpe me.

I haue gone astray lyke a sheepe that is lost: Oh seeke thy seruaunt, for I doo not forgeat thy commaundementes.

Ad dominum cum tribularer. Psalm.Cxx.



Hen I was in trouble I called vppon the Lorde: and he heard me. Mornyn prayer.

Delyuer my soule (O Lorde) from lying lippes: & from a deceitful tongue.

What reward shalbe geuen or doone vnto thee thou false tongue: euen mightie and sharpe arrowes, with hot burnyng coales.

Woe is me that I am constrayned to dwel with Mesech: and to haue myne habitation among the tentes of Cedar.

My soule hath long dwelt among them: that be enimies vnto peace.

I labour for peace, but when I speake vnto them thereof: they make them redy to battayle.

Leuaui oculos meos. Psalm.Cxxi.

I wyl lyft vp myne eyes vnto the hylles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: which hath made heauen and earth.

He wyl not suffer thy foote to be moued: and he that keepeth thee wyl not sleepe.

Beholde, he that keepeth Israel: shall neyther slumber

nor sleepe.

The Lorde hym selfe is thy keeper: the Lorde is thy defence vpon thy ryght hande.

So that the sunne shal not burne thee by day: neyther the moone by nyght.

The Lorde shal preserue thee from all euyl: yea it is euen he that shal keepe thy soule.

The Lorde shal preserue thy going out and thy comming in: from this time foorth for euermore.

Letatus sum. Psalm. Cxxii.

I was glad when they sayde vnto me: We wyl goe into the house of the Lorde.

Our feete shal stande in thy gates: O Hierusalem.

Hierusalem is builded as a citie: that is at vnitie in it selfe.

For thyther the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to geue thankes vnto the name of the Lorde.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O pray for the peace of Hierusalem: they shal prosper that loue thee.

Peace be within thy walles: and plenteousnesse within thy palaces.

For my brethren and companions sake: I wyl wyshe thee prosperitie.

Yea, because of the house of the Lorde our God: I wyll seeke to doo thee good.

Ad te leuaui oculos meos. Psalm. Cxxiii.

VNto thee lyft I vp myne eyes: O thou that dwellest in the heauens.

Beholde, euen as the eyes of seruauntes looke vnto the hande of their maisters, and as the eyes of a mayden vnto the hande of her maistresse: euen so our eyes wayte vppon the Lorde our God, vntyl he haue mercie vpon vs.

Haue mercie vpon vs (O Lorde) haue mercie vpon vs: for we are vtterly despised.

Our soule is fylled with the scorneful reproofe of the wealthie: and with the despitefulnesse of the proude.

Nisi

Moneth. The xxvii. day.

Nisi quia dominus. Psalm. Cxxiiii.

IF the Lorde hym selfe had not been on our syde (nowe may Israel say:) if the Lorde hym selfe had not been on our side when men rose vp agaynst vs.

They had swalowed vs vp quicke: when they were so wrathfully displeased at vs.

Yea the waters had drowned vs: and the streame had gone ouer our soule.

The deepe waters of the proude: had gone euen ouer our soule.

But praysed be the Lorde: which hath not geuen vs ouer for a pray vnto theyr teeth.

Our soule is escaped, euen as a byrde out of the snare of the Fowler: the snare is broken, and We are deliuered.

Our helpe standeth in the name of the Lorde: Whiche made heauen and earth.

Qui confidunt in domino. Psalm. Cxxv.

THey that put their trust in the Lorde, shalbe euen as the mount Sion: which may not be remooued, but standeth fast for euer.

The hylles stande about Hierusalem: euen so standeth the Lord round about his people, from this tyme forth for euermore.

For the rodde of the vngodly commeth not into the lot of the ryghteous: lest the ryghteous put their hande vnto Wickednesse.

Doo well, O Lorde: vnto those that be good and true of hart.

As for suche as turne backe vnto their owne wyckednesse: the Lorde shall leade them forth with the euyl dooers, but peace shalbe vpon Israel.

In conuertendo. Psalm. Cxxvi.

WHen the Lorde turned agayne the captiuitie of Sion: then were we lyke vnto them that dreame. Eueny. prayer.

Then was our mouth fylled with laughter: and our tongue with ioy.

Then

Then sayd they among the Heathen: the Lord hath doone great thynges for them.

Yea, the Lorde hath doone great thynges for vs alredy: whereof we reioyce.

Turne our captiuitie, O Lorde: as the ryuers in the South.

They that sowe in teares: shal reape in ioy.

He that nowe goeth on his way weepyng, and beareth forth good seede: shal doubtlesse come agayne with ioy, and bryng his sheaues with him.

Nisi Dominus edificat. Psalm. Cxxvii.

EXcept the Lorde buylde the house: they labour is but lost that buylde it.

Except the Lorde keepe the citie: the watchman waketh but in vayne.

It is but lost labour that ye haste to ryse vp early, and so late take rest: and eate the bread of carefulnesse, for so he giueth his beloued sleepe.

Loe, chyldren and the fruite of the wombe: are an heritage and gyft that commeth of the Lorde.

Lyke as the arrowes in the hande of the Giant: euen so are the young chyldren.

Happie is the man that hath his quiuer ful of them: they shal not be ashamed when they speake with their enimies in the gate.

Beati omnes. Psalm. Cxxviii.

BLessed are al they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labours of thine handes: O wel is thee, and happie shalt thou be.

Thy wyfe shalbe as the fruiteful vine: vpon the walles of thyne house.

Thy chyldren lyke the Oliue branches: rounde about thy table.

Loe thus shal the man be blessed: that feareth the Lorde.

The Lord frou out of Sion shal so blesse thee: that thou shalt see Hierusalem in prosperitie al thy lyfe long.

Yea,

Yea, that thou shalt see thy chylders chyldren: and peace vpon Israel.

Sepe expugnauerunt. Psalm.Cxxix.

MAny a tyme haue they fought agaynst me from my youth vp: (may Israel nowe say.)

Yea many a time haue they vexed me from my youth vp: but they haue not preuayled agaynst me.

The plowers plowed vpon my backe: and made long forowes.

But the ryghteous Lorde: hath hewen the snares of the vngodly in peeces.

Let them be confounded and turned backwarde: as many as haue euyl wyll at Sion.

Let them be euen as the grasse growyng vpon the house toppes: Which wythereth afore it be plucked vp.

Whereof the mower fylleth not his hande: neyther he that byndeth vp the sheaues, his bosome.

So that they whiche goe by, say not so muche as the Lord prosper you: We wyshe you good lucke in the name of the Lorde.

De profundis clamaui. Psalm.Cxxx.

OUt of the deepe haue I called vnto thee, O Lord: Lord heare my voyce.

Oh let thine eares consyder well: the voyce of my complaynt.

If thou Lorde wylt be extreme to marke what is doone amisse: Oh Lorde who may abyde it:

For there is mercy with thee: therfore shalt thou be feared.

I looke for the Lord, my soule doeth waite for him: in his woorde is my trust.

My soule fleeth vnto the Lorde: before the mornyng watch (I say) before the mornyng watche.

O Israel trust in the Lord, for with the Lorde there is mercy: and with hym is plenteous redemption.

And he shal redeeme Israel: from all his synnes.

Domine, non est exaltatum. Psalm.Cxxxi.

LOrde, I am not high minded: I haue no proude lookes.

I doo not exercise mee selfe in great matters: which are

to hygh for me.

But I refrayne my ſoule, and keepe it lowe, like as a child that is weaned from his mother: yea my ſoule is euen as a weaned chylde.

O Iſrael truſt in the Lord: from this time foorth for euermore.

Memento Domine Dauid. Pſalm. Cxxxii.

Mornyng prayer.

LOrde remember Dauid: and all his trouble.

Howe he ſware vnto the Lorde: and vowed a vowe vnto the almightie God of Jacob.

I wyl not come within the tabernacle of my houſe: nor clymbe vp into my bed.

I wyl not ſuffer mine eyes to ſleepe, nor mine eye lidde to ſlumber: neyther the temples of my head to take any reſt.

Untyl I finde out a place for the temple of the Lorde: an habitation for the mightie God of Jacob.

Loe, we hearde of the ſame at Ephrata: and founde it in the wood.

We wyl goe into his tabernacle: and fal lowe on our knees before his footeſtoole.

Aryſe, O Lorde, into thy reſting place: thou and the arke of thy ſtrength.

Let thy prieſtes be clothed with ryghteouſneſſe: and let thy ſaintes ſyng with ioyfulneſſe.

For thy ſeruaunt Dauids ſake: turne not away the preſence of thine annoynted.

The Lord hath made a faythful othe vnto Dauid: and he ſhal not ſhrinke from it.

Of the fruite of thy body: ſhal I ſet vpon thy ſeate.

If thy chyldren wyl keepe my couenaunt, and my teſtimonies that I ſhal learne them: their chyldren alſo ſhal ſit vpon thy ſeate for euermore.

For the Lorde hath choſen Sion to be an habitation for hym ſelfe: he hath longed for her.

This

This shalbe my rest for euer: here wyl I dwel, for I haue a delight therein.

I wyl blesse her vittailes with encrease: and wyll satisfie her poore with bread.

I wyl decke her priestes with health: and her saintes shal reioyce and syng.

There shal I make the horne of Dauid to florishe: I haue ordeyned a lanterne for mine annoynted.

As for his enimies I shal cloth them with shame: but vpon hym selfe shal his crowne florishe.

Ecce quam bonum. Psalm. Cxxxiii.

BEholde howe good and ioyfull a thyng it is: brethren to dwel togeather in vnitie.

It is like the precious oyntment vpon the head, that ran downe vnto the beарde: euen vnto Aarons beарde, and went downe vnto the skyrtes of his clothyng.

Lyke as the deawe of Hermon: which fel vpon the hyll of Sion.

For there the Lord promised his blessyng: and life for euermore.

Ecce nunc benedicite dominum. Psalm. Cxxxiiii.

BEholde (nowe) prayse the Lorde: all ye seruauntes of the Lorde.

Ye that by night stande in the house of the Lorde: (euen in the courtes of the house of our God.)

Lyft vp your handes in the sanctuarie: & prayse the Lord.

The Lorde that made heauen and earth: geue thee blessyng out of Sion.

Laudate nomen Domini. Psalm. Cxxxv.

1 OPrayse the Lord, laude ye the name of the Lord: prayse it, O ye seruauntes of the Lorde.

2 Ye that stand in the house of the Lorde: in the courtes of the house of our God.

3 O prayse the Lord, for the Lord is gratious: O syng prayses vnto his name, for it is louely.

4 For why: the Lord hath chosen Jacob vnto him selfe: and Israel for his owne possession.

5 For I knowe that the Lorde is great: and that our Lorde

Lorde is aboue al goddes.

6 Whatsoeuer the Lorde pleased, that dyd he in heauen and in earth: and in the sea, and in al deepe places.

7 He bringeth forth the cloudes from the endes of the world: and sendeth foorth lyghtninges with the rayne, bryngyng the windes out of his treasures.

8 He smote the fyrst borne of Egypt: both of man and beast.

9 He hath sent tokens and woonders into the midst of thee, O thou lande of Egypt: vpon Pharao and all his seruantes.

10 He smote diuers nations: and slue mightie kynges.

Sehon kyng of the Amorites, and Og the kyng of Basan: and all the kyngdomes of Chanaan.

11 And gaue their lande to be an heritage: euen an heritage vnto Israel his people.

12 Thy name, O Lorde, endureth for euer: so doeth thy memorial, O Lorde, from one generation to another.

13 For the Lorde wyl auenge his people: and be gratious vnto his seruantes.

14 As for the images of the heathen, they are but syluer and golde: the woorke of mens handes.

15 They haue mouthes and speake not: eyes haue they, but they see not.

16 They haue eares and yet they heare not: neyther is there any breath in their mouthes.

17 They that make them are lyke vnto them: and so are all they that put their trust in them.

18 Prayse the Lorde ye house of Israel: prayse the Lorde ye house of Aaron.

19 Prayse the Lord ye house of Leui: ye that feare the Lord, prayse the Lorde.

20 Praysed be the Lorde out of Sion: whiche dwelleth at Hierusalem.

Confitemini Domino. Psalm. Cxxxvi.



enyng yer.

Geue thankes vnto the Lord, for he is gratious: and his mercie endureth for euer.

O geue thankes vnto the God of al Gods: for his mercie endureth for euer.

O thanke the Lord of al Lordes: for his mercie endureth

endureth for euer.

Whiche onely dooth great Woonders: for his mercy endureth for euer.

Whiche by his excellent Wysedome made the heauens: for his mercie endureth for euer.

Which layde out the earth aboue the Waters: for his mercy endureth for euer.

Whiche hath made great lyghtes: for his mercy endureth for euer.

The sunne to rule the day: for his mercy endureth for euer.

The moone and the starres to gouerne the nyght: for his mercy endureth for euer.

Whiche smote Egypt With their fyrst borne: for his mercy endureth for euer.

And brought out Israel from among them: for his mercy endureth for euer.

With a mighty hande and stretched out arme: for his mercy endureth for euer.

Which diuided the red sea in two partes: for his mercy endureth for euer.

And made Israel to goe through the myddes of it: for his mercy endureth for euer.

But as for Pharao and his host, he ouerthrewe them in the red sea: for his mercy endureth for euer.

Whiche ledde his people through the Wylderneſſe: for his mercy endureth for euer.

Whiche smote great kynges: for his mercy endureth for euer.

Yea, and slue myghtie kynges: for his mercy endureth for euer.

Sehon kyng of the Amorites: for his mercy endureth for euer.

And Og the kyng of Basan: for his mercy endureth for euer.

And gaue away their lande for an heritage: for his mercy endureth for euer.

Euen for an heritage vnto Israel his seruaunt: for his mercy endureth for euer.

Whiche remembred vs When We Were in trouble : for his mercy endureth for euer.

And hath deliuered vs from our enimies : for his mercy endureth for euer.

Whiche geueth foode to all flesshe : for his mercy endureth for euer.

O geue thankes vnto the God of heauen : for his mercy endureth for euer.

O geue thankes vnto the Lorde of Lordes : for his mercy endureth for euer.

Super flumina. Psalm.Cxxxvii.

BY the Waters of Babylon We sate downe & Wept : When We remembred thee (O Sion.)

As for our Harpes We hanged them vp : vpon the trees that are therein.

For they that led vs away captiue, required of vs then a song and melodie in our heaunesse : sing vs one of the songes of Sion.

Howe shal we syng the Lordes song: in a strange lande?

If I forget thee, O Hierusalem : let my ryght hande forget her cunnyng.

If I do not remember thee, let my tongue cleaue to ỹ rooffe of my mouth: yea, if I preferre not Hierusalem in my myrth.

Remember the chyldren of Edom, O Lorde, in the day of Hierusalem : howe they sayde, downe Withit, downe With it, euen to the grounde.

O daughter of Babylon, Wasted With miserie : yea happy shal he be that rewardeth thee as thou hast serued vs.

Blessed shal he be that taketh thy chyldren : and throweth them agaynst the stones.

Confitebor tibi domine. Psal.Cxxxviii.

I Wyll geue thankes vnto thee, O Lorde, With my Whole hart : euen before the gods Wyll I syng prayse vnto thee.

I wyl worship toWarde thy holy temple, and prayse thy name, because of thy louyng kindnesse and trueth : for thou hast magnified thy name, and thy Woorde aboue al thynges.

When I called vpon thee, thou heardest me : and endiuedst my soule With much strength.

All

All the kinges of the earth shall prayse thee, O Lorde: for they haue heard the wordes of thy mouth.

Yea, they shall sing in the wayes of the Lorde: that great is the glory of the Lorde.

For though the Lorde be high, yet hath he respecte vnto the lowly: as for the proude he beholdeth them a farre of.

Though I walke in the middest of trouble, yet shalt thou refreshe me: thou shalt stretch forth thine hande vppon the furiousnesse of mine enimies, and thy right hande shall saue me.

The Lord shall make good his louing kindnesse toward me: yea, thy mercie, O Lorde, endureth for euer, despise not then the worckes of thyue owne handes.

Domine probasti me. Psalm. cxxxix.



O Lorde thou hast searched me out, and knowen me: thou knowest my downe sytting, and myne vprysing, thou vnderstandest my thoughtes long before. Morning prayer.

Thou art about my path, and about my bed: and spiest out all my wayes.

For loe, there is not a worde in my tongue, but thou, O Lorde, knowest it altogeather.

Thou hast fashioned me behind and before: and laide thine hand vpon me.

Such knowledge is to woonderfull and excellent for me: I can not atteyne vnto it.

Whyther shall I goe then from thy spirite: or whyther shall I goe then from thy presence?

If I climbe vp into heauen, thou art there: yf I go downe to hel, thou art there also.

If I take the wynges of the morning: and remayne in the vttermost partes of the sea.

Euen there also shall thy hande leade me: and thy ryght hand shall holde me.

If I say, peraduenture the darknesse shal couer me: then shall my nyght be turned to day.

Yea, the darkneſſe is no darkneſſe with thee, but the night is as cleare as the day: the darkneſſe and light (to thee) are both alike.

For my reynes are thyne: thou haſt couered me in my mothers wombe.

I wyll geue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy woorkes, and that my ſoule knoweth right well.

My bones are not hyd from thee: though I be made ſecretly, and faſhioned beneath in the earth.

Thine eyes did ſee my ſubſtance, yet being vnperfecte: and in thy booke were all my members written.

Which day by day were faſhioned: when as yet there was none of them.

Howe deare are thy counſayles vnto me, O God: O how great is the ſumme of them:

If I tell them, they are moe in number then the ſande: when I wake vp, I am preſent with thee.

Wylt thou not ſlay the wicked, O God: depart from me ye bloodthirſty men.

For they ſpeake vnrighteouſly againſt thee: and thyne enimies take thy name in vaine.

Doo not I hate them, O Lorde, that hate thee: and am not I greeued with thoſe that ryſe vp agaynſt thee:

Yea, I hate them ryght ſore: euen as though they were myne enimies.

Trye me, O GOD, and ſeeke the ground of myne hart: prooue me, and examine my thoughtes.

Looke well yf there be any way of wickedneſſe in me: and leade me in the way euerlaſting.

Eripe me domine. Pſalm. Cxl.

DEliuer me, O Lorde, from the euyll man: and preſerue me from the wicked man.

Which imagine miſcheefe in their hartes: and ſtirre vp ſtrife all the day long.

They haue ſharpened their tongues lyke a ſerpent: Adders poyſon is vnder their lippes.

Keepe me, O Lorde, from the handes of the vngodlye:

preſerue

preſerue me from the wicked men, Whiche are purpoſed to ouerthrowe my goinges.

The proude haue layde a ſnare for me, and ſpread a net abrode with cordes: yea, and ſet trappes in my way.

I ſayd vnto the Lord, thou art my God: heare the voyce of my prayers, O Lorde.

O Lord God, thou ſtrength of my healthy: thou haſt couered my head in the day of battayle.

Let not the vngodly haue his deſyre, O Lorde: let not his miſcheeuous imagination proſper, leſt they be to proude.

Let the miſcheefe of their owne lippes fall vpon the head of them: that compaſſe me about.

Let hot burning coales fal vpon them: let them be caſt into the fyre, and into the pit, that they neuer ryſe vp agayne.

A man ful of woordes ſhal not proſper vpon the earth: euil ſhall hunt the wicked perſon to ouerthrowe hym.

Sure I am that the Lorde wyll auenge the poore: and maynteyne the cauſe of the helpleſſe.

The righteous alſo ſhal geue thankes vnto thy name: and the iuſt ſhall continue in thy ſyght.

Domine clamaui. Pſalm. Cxli.

LOrd, I cal vpon thee, haſte thee to help me: and conſyder my voyce when I crye vnto thee.

Let my prayer be ſet foorth in thy ſyght as the incenſe: and let the lyftyng vp of my handes be an euyning ſacrifice.

Set a watche, O Lorde, before my mouth: and keepe the doore of my lippes.

O let not mine hart be enclined to any euyl thyng: let me not be occupied in vngodly workes, with the men that worke wickednеſſe, leſt I eate of ſuch thynges as pleaſe them.

Let the righteous rather ſmite me freendly: and reproue me.

But let not theyr precious balmes breake mine head: yea, I wyl pray yet agaynſt theyr wickednеſſe.

Let theyr Iudges be ouerthrowen in ſtony places: that they may heare thy woordes, for they are ſweete.

Our bones lye ſcattered before the pyt: lyke as when one breaketh and heweth wood vpon the earth.

But myne eyes looke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

Keepe me from the snare which they haue layde for me: and from the trappes of the wicked doers.

Let the vngodly fal into their owne nettes together: and let me euer escape them.

Voce mea ad dominum. Psalm. Cxlii.

Euenyng Prayer.

I Cryed vnto the Lord with my voyce: yea, euen vnto the Lorde dyd I make my supplication.

I powred out my complayntes before hym: and shewed hym of my trouble.

When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily layde a snare for me.

I looked also vpon my ryght hand: and see, there was no man that woulde knowe me.

I had no place to flee vnto: & no man cared for my soule.

I cried vnto thee, O Lorde, and sayde: thou art my hope and my portion in the lande of the lyuyng.

Consyder my complaynt: for I am brought very lowe.

O deliuer me from my persecuters: for they are to strong for me.

Bryng my soule out of pryson, that I may geue thankes vnto thy name: Whiche thyng yf thou wylt graunt me, then shal the ryghteous resort vnto my companie.

Domine exaudi. Psalm. Cxliii.

HEare my prayer, O Lord, and consyder my desyre: hearken vnto me for thy trueth and ryghteousnesse sake.

And enter not into iudgement with thy seruaunt: for in thy syght shal no man lyuyng be iustified.

For the enimie hath persecuted my soule, he hath smytten my lyfe downe to the grounde: he hath layd me in the darknesse, as the men that haue been long dead.

Therefore is my spirite vexed within me: and my harte within me is desolate.

Yet doo I remember the tyme past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy handes.

I stretche

I ſtretche foorth my handes vnto thee: my ſoule gaſpeth vnto thee as a thyrſtie lande.

Heare me, O Lord, and that ſoone, for my ſpirite waxeth faynt: hyde not thy face from me, leſt I be lyke vnto them that goe downe into the pyt.

O let me heare thy louing kindeneſſe betymes in the morning, for in thee is my truſt: ſhewe thou me the way that I ſhoulde walke in, for I lyft vp my ſoule vnto thee.

Delyuer me, O Lorde, from myne enimies: for I flee vnto thee to hyde me.

Teach me to doo the thyng that pleaſeth thee, for thou art my God: let thy louing ſpirite leade me foorth into the lande of ryghteouſneſſe.

Quicken me, O Lorde, for thy names ſake: and for thy ryghteouſneſſe ſake bryng my ſoule out of trouble.

And of thy goodneſſe ſlea myne enimies, and deſtroy all them that vexe my ſoule: for I am thy ſeruant.

Benedictus dominus. Pſalm. Cxliiii.

BLeſſed be the Lord my ſtrength: whiche teacheth my handes to warre, and my fyngers to fyght. Morning Prayer.

My hope, and my fortreſſe, my caſtle, and deliuerer, my defender in whom I truſt: Which ſubdueth my people that is vnder me.

Lorde, What is man that thou haſt ſuche reſpect vnto hym: or the ſonne of man, that thou ſo regardeſt hym:

Man is lyke a thyng of nought: his tyme paſſeth away lyke a ſhadowe.

Bowe thy heauens, O Lorde, and come downe: touche the mountaynes, and they ſhal ſmoke.

Caſt forth the lightning, and teare them: ſhoote out thyne arrowes, and conſume them.

Send downe thyne handfrom aboue: deliuer me, & take me out of the great waters, from the hande of ſtrange chyldren.

Whoſe mouth talketh of vanitie: and their ryght hand is a ryght hande of wickedneſſe.

I wyll

I Wyll syng a newe songue vnto thee, O God: and syng prayses vnto thee vpon a ten strynged Lute.

Thou that geuest victory vnto kynges: and hast deliuered Dauid thy seruant from the peryll of the swoorde.

Saue me and deliuer me from the hande of strange chyldren: whose mouth talketh of vanitie, and theyr right hande is a right hand of iniquitie.

That our sonnes may growe vp as the young plantes: and that our daughters may be as the pullished corners of the temple.

That our garners may be full and plenteous with al maner of store: that our sheepe may bryng foorth thousandes, and ten thousandes in our streetes.

That our Oxen may be strong to labour, that there be no decay: no leadyng into captiuitie, and no complainyng in our streetes.

Happy are the people that be in such a case: yea blessed are the people which haue the Lorde for their God.

Exaltabo te deus. Psalm.Cxlv.

I wyll magnifie thee, O God my kyng: and I wyll prayse thy name for euer and euer.

Euery day wyll I geue thankes vnto thee: and prayse thy name for euer and euer.

Great is the Lorde, and marueylous woorthy to be praysed: there is no ende of his greatnesse.

One generation shal prayse thy woorkes vnto another: and declare thy power.

As for me I wyl be talkyng of thy woorship: thy glorye, thy prayse, and wonderous woorkes.

So that men shal speake of the myght of thy marueylous actes: and I wyll also tel of thy greatnesse.

The memoriall of thine abundant kyndnesse shalbe shewed: and men shal syng of thy ryghteousnesse.

The Lorde is gratious and mercifull: long suffering, and of great goodnesse.

The Lorde is louing vnto euery man: and his mercye is ouer all his woorkes.

All thy woorkes prayse thee, O Lorde: and thy saintes geue thankes vnto thee.

They shew the glory of thy kingdome: & talke of thy power.

That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

The Lorde vpholdeth all suche as fall: and lifteth vp all those that be downe.

The eyes of al waite vpon thee, O Lord: and thou geuest them their meate in due season.

Thou openest thy hand: and fyllest all things liuing with plenteousnesse.

The Lorde is righteous in all his wayes: and holy in all his woorkes.

The Lord is nigh vnto all them that call vppon him: yea all such as call vpon him faythfully.

He wyll fulfyll the desyre of them that feare him: he also wyll heare their crye, and wyll helpe them.

The Lorde preserueth all them that loue him: but scattereth abroade all the vngodly.

My mouth shall speake the prayse of the Lorde: and let all flesh geue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psalm. Cxlvi.

PRayse the Lorde, O my soule, whyle I liue wyl I prai' the Lorde, yea, as long as I haue any being, I wyl syng prayses vnto my God.

O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

For when the breath of man goeth foorth, he shall turne agayne to his earth: and then all his thoughtes perishe.

Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

Whiche made heauen and earth, the sea, and all that therein is: Which keepeth his promise for euer.

Which helpeth them to ryght that suffer wrong: Whiche feedeth the hungry.

The Lord loseth men out of prison: the Lord geueth sight

to

to the blind.

The Lord helpeth them that are fallen: the Lord careth for the righteous.

The Lorde careth for the strangers, he defendeth the fatherlesse and wydowe: as for the way of the vngodly, he turneth it vpside downe.

The Lorde thy God, O Sion, shalbe king for euermore: and throughout all generations.

Laudate Dominum. Psalm. Cxlvii.

Euening prayer.

PRaise the Lorde, for it is a good thing to syng prayses vnto our God: yea a ioyful and pleasant thing is it to be thankfull.

The Lorde doth builde vp Hierusalem: and geather togeather the outcastes of Israel.

He healeth those that are broken in hart: and geueth medicine to heale their sickenesse.

He telleth the number of the starres: and calleth them all by their names.

Great is our Lorde, and great is his power: yea, and his wysedome is infinite.

The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground:

O syng vnto the Lorde with thankesgeuing: sing prayse vpon the harpe vnto our God.

Which couereth the heauen with cloudes, and prepareth rayne for the earth: and maketh the grasse to growe vppon the mountaynes, (and hearbe for the vse of men.)

Whiche geueth fodder vnto the cattell: and feedeth the young Rauens that call vpon him.

He hath no pleasure in the strength of an Horse: neyther delighteth he in any mans legges.

But the Lordes delight is in them that feare him: and put their trust in his mercie.

Praise the lorde, O Hierusalem: praise thy God, O Sion.

For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

He maketh peace in thy borders: and fylleth thee with the floure of Wheate.

He sendeth foorth his commaundement vppon earth: and his woorde runneth very swyftly.

He geueth snowe lyke wool: and scattereth the hoare frost lyke ashes.

He casteth foorth his yce lyke morselles: Who is able to abyde his frost?

He sendeth out his woorde, and melteth them: he bloweth with his winde, and the waters flowe.

He sheweth his woord vnto Jacob: his statutes and ordinaunces vnto Israel.

He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate dominum de cœlis. Psalm. Cxlviii.

O Prayse the Lorde of heauen: prayse hym in the heyght.

Prayse hym al ye angelles of his: prayse him all his host.

Prayse hym Sunne & Moone: prayse hym all ye Starres and lyght.

Prayse hym al ye heauens: and ye waters that be aboue the heauens.

Let them prayse the name of the Lorde: for (he spake the woord, and they were made) he commaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen them a lawe whiche shal not be broken.

Prayse the Lorde vpon earth: ye dragons, and all deepes.

Fyre and hayle, snowe and vapours: wynde and storme, fulfyllyng his woord.

Mountaynes and al hylles: fruitefull trees and al Cedars.

Beastes and al cattel: wormes and feathered foules.

Kynges of the earth and all people: Princes and al Judges of the worlde.

Young men and maydens, olde men and chyldren, prayse the name of the Lorde: for his name onely is excellent, and his prayse aboue heauen and earth.

He shall exalte the horne of his people, all his saintes shall prayse him: euen the children of Israel, euen the people that serueth hym.

Moneth. The.xxx. day.

Cantate domino. Psalm.Cxlix.

O Syng vnto the Lorde a newe song: let the congregation of saintes prayse hym.

Let Israel reioyce in him that made him: and let the chyldren of Sion be ioyful in their kyng.

Let them prayse his name in the daunce: let them syng prayses vnto hym with Tabret and Harpe.

For the Lorde hath pleasure in his people: and helpeth the meeke harted.

Let the saintes be ioyful with glorie: let them reioyce in their beddes.

Let the prayses of God be in their mouth: and a two edged sworde in their handes.

To be auenged of the heathen: and to rebuke the people.

To bynde their kynges in chaynes: and their nobles with lynkes of iron.

That they may be auenged of them, as it is wrytten: such honour haue al his saintes.

Laudate Dominum. Psalm.CI.

O Prayse God in his holynesse: prayse hym in the fyrmament of his power.

Prayse hym in his noble actes: prayse hym accordyng to his excellent greatnesse.

Prayse him in the sound of the Trumpet: prayse hym vpon the Lute and Harpe.

Prayse hym in the Cymbales and daunces: prayse hym vpon the stringes and Pype.

Prayse him vpon the wel tuned Cymbales: prayse him vpon the loude Cymbales.

Let euery thyng that hath breath: prayse the Lorde.

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